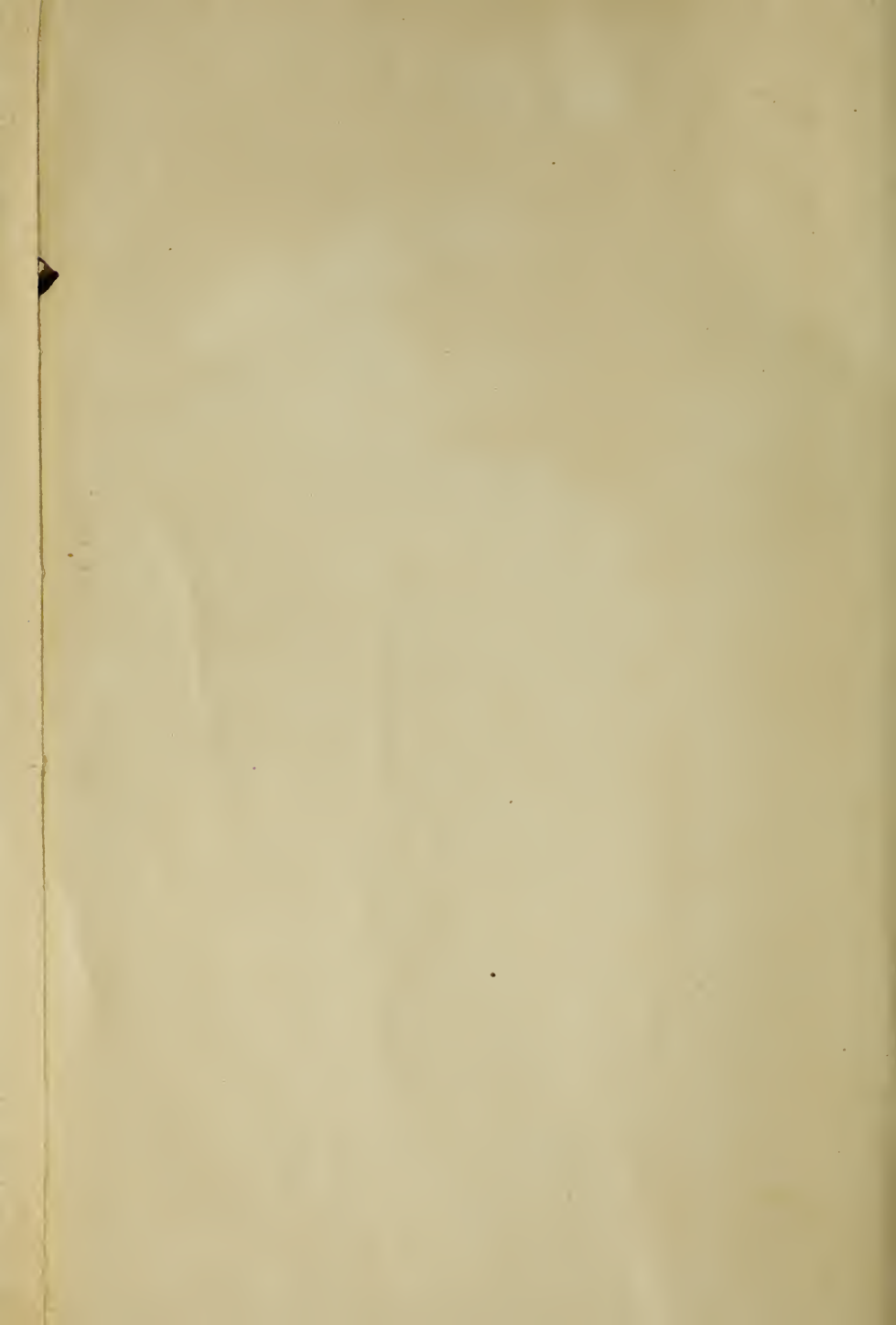


Trial
of the
Rev. Thomas Emlyn.

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9
AN ACCOUNT OF THE TRIAL,

ON 14TH JUNE, 1703,

BEFORE

THE COURT OF QUEEN'S BENCH, DUBLIN,

OF

THE REVEREND THOMAS EMLYN,

FOR

A PUBLICATION AGAINST THE DOCTRINE OF THE TRINITY.

WITH A SKETCH OF

HIS ASSOCIATES, PREDECESSORS, AND SUCCESSORS.

BY GEORGE MATHEWS, ESQ.

DUBLIN;

JOHN ROBERTSON & CO., 3, GRAFTON-STREET;

AND W. M'COMB, BELFAST.

1839.

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1839

FROM THE STEAM-PRESS OF ALEXANDER THOM, 86, ABBEY-STREET, DUBLIN.

ADVERTISEMENT.

THE object of this Publication is, to make generally known the *whole* facts attending the case of Mr. Emlyn, and to exhibit the Trinitarianism of all his Predecessors and Associates, and also of his Successors, for many years subsequent to his Trial.

In the First Section is given an account of Mr. Emlyn's settlement in Dublin, and deposition from his Pastoral Office on account of being an Arian. The Second Section notices his Trial by the Civil Power, for publishing a defence of his Arianism. And the Third Section shows the Trinitarian opinions entertained by the Presbyterian Congregations in Dublin and Munster, now forming the Synod of Munster. In the Appendix will be found a brief notice of Twenty-seven Presbyterian Congregations in the South of Ireland.

DUBLIN, 25th June, 1839.

ALPHABETICALLY

The following is a list of the names of the persons who have been admitted to the office of Justice of the Peace for the County of ... in the year 18... The names are arranged in alphabetical order of their surnames. The names of the persons who have been admitted to the office of Justice of the Peace for the County of ... in the year 18... are as follows: ...

AN ACCOUNT
OF
THE TRIAL OF THE REV. THOMAS EMLYN,
&c. &c. &c.

SECTION I.

THOMAS EMLYN was born at Stamford, in Lincolnshire, on the 27th May, 1663. After passing some years at a Dissenting Academy in Northamptonshire, he was admitted into Emanuel College, Cambridge; and in 1682, removed to the Presbyterian Institution, under charge of the Rev. Mr. Doolittle, near London. From the pulpit of the Cripplegate Meeting-house, of which that celebrated teacher was pastor, Mr. Emlyn preached his first sermon on 19th December, in the same year, being then under twenty years of age.

In May, 1683, he became domestic chaplain to the Countess of Donegal; and in 1684, he went with the family to Belfast. Influential members of the Established Church frequently pressed him at this time, to join them, and immediate preferment was offered, but he declined their offers, from conscientious attachment to the principles of Nonconformity. So little bigotted however was he in this matter, that he constantly attended twice every Sunday in the parish church, having a lecture in the evening in the hall of the castle. The clergyman of the parish,

and many of the parishioners sometimes attended this lecture; and at the request of the clergyman, he occasionally officiated for him. While at Belfast, he visited Dublin, and once preached to Wood-street Presbyterian congregation, which afterwards removed to Strand-street. The stated ministers of this congregation were Mr. Joseph Boyse, and Dr. Daniel Williams, at one time minister of Drogheda, and who subsequently went to London.

The public alarm consequent upon the attempts of King James the Second to establish Popery, drove the Donegal family back to England, where Mr. Emlyn's connection with them ceased. Before finally leaving Belfast, however, he received from Mr. Boyse a letter to the following effect:—

“ DUBLIN, *1st May*, 1688.

“ REV. SIR—My own exigencies are the occasion of giving you this trouble. Mr. Williams, whose return was expected, has, after long keeping us in suspense, determined to fix in London. The burden of a numerous congregation is thereby devolved on my shoulders, who am very incapable of bearing it. That which encourages me to write to you once more is the report I hear from good hands, that you are leaving Belfast, and at least design to see Dublin. I would therefore beg the favour to know whether the report be true; if so, how soon you think of being here, and especially whether you would be inclinable to take part of this charge with me upon an invitation here. This town is very destitute of ministers, and yet I scarce know any place where their labours are more necessary or more conducive to the interest of religion. 'Tis here indeed rumoured, that you are entirely addicted to the Church, but I think I have those grounds to believe the contrary, that I shall run it down as a mistake, and could desire that a more particular account of your judgment may enable me to do it more effectually. If I misremem-

ber not, you last informed me of your having a license to preach publicly, but not of any episcopal ordination, much less *the usual subscription*. I do not know any in whose society I should promise myself greater satisfaction, which is all the apology I need make for being so inquisitive and urgent in this affair, of which your answer will enable me to give you a more full account. I beg your pardon for using this freedom, and am, &c.,

“ J. BOYSE.”

Mr. Emlyn's answer was as follows, viz. :—

“ REV. SIR—I must grant your information concerning my intentions to leave Belfast this summer is true, but I have not any thoughts of seeing Dublin, having a conveniency for passage at this port. I am sorry for your want of an assistant, and thank you for esteeming me worthy of that service, but that which in part calls me from Belfast, will also hinder my fixing at Dublin, viz., some concerns in England.

“ As for the rumour with you of my being addicted wholly to the Church, it is so far true that (as I wrote you before) I preached once every Lord's Day publicly; but you did very rightly understand me, that I had my licence without ordination or subscription, for I had it without any condition, and I do not intend to take episcopal ordination, unless *I could escape the subscription*, or be reconciled to it, which I am not yet, nor think I shall be. But as for what concerns lay-conformity with the Church, I can safely dispense with it, and do not scruple to preach either in a Church or Meeting-house, both which I would make one Church, notwithstanding little differences and corruptions which I am not engaged in; and really (to use that freedom which you desire), however I like the meetings themselves, I should be loth to bring any people into sufferings by keeping them from Church when necessity requires, though I know this takes no place at this time, nor will I hope, hereafter. Though I know some would call this temporizing, yet I know your charity and judgment will not admit that I mean so, but that it is what my judgment allows in point of conscience, not interest. I have given you this hasty account of my thoughts only to satisfy your friendly

request, and not that it concerns the people to know it, because I cannot comply with your desire to serve them, though you may expect it in any other thing from me," &c.

After his return to London, he was invited in May, 1689, by Sir Robert Rich, one of the Lords of the Admiralty, to reside in his family, and officiate to a Presbyterian congregation at Lowestoff, in Suffolk, where he remained about eighteen months. It was while in this situation, that he became acquainted with Mr. William Manning, a neighbouring Dissenting minister; and the doctrine of the Trinity, being from the controversial writings of Whiston and Sherlock, a subject of general discussion at that time, many conferences took place between Manning and Emlyn on this point, which ended in the former becoming a Socinian, and the latter an Arian.

The accession of King William at the Revolution having restored public tranquility, the Wood-street congregation felt anxious to have a colleague, as the duty was too heavy for Mr. Boyse. In total ignorance then, of Mr. Emlyn's change of sentiments respecting the Trinity, Mr. Boyse renewed his former application to him in these terms, viz. :—

“ DUBLIN, *Sept.* 23, 1690.

“ DEAR SIR—The congregation are all satisfied of the present necessity of my having a colleague, but about that, there are two difficulties occur, the one relates to Mr. Williams, of whose return some are not willing to despair; the other, to the encouragement. For the first, I am so fully persuaded in my own thoughts that Mr. Williams will never return to settle here, where he can neither make the same figure nor meet with one half the encouragement he does in London, that I think any one may safely venture over without any apprehen-

sion of being displaced by him; and the wisest part of the people are of the same opinion, and I am sure his not returning, will not induce any to leave the congregation. For the other difficulty I have only this to offer, that I shall secure you as good encouragement, even for the first year, and probably far better than you have where you now labour without any assistance; and I doubt not but the encouragement will considerably increase, when the country is entirely reduced, and begins to be replanted. For as the congregation is already growing, (our Lord's day auditory being seldom *less than a thousand, if not more,**) so I doubt not it will be *much more numerous* the next summer, and rather fear being overpressed with, than wanting auditors.

“ Having given you this first account of our case, I have only this one thing to add, that your having once preached to our congregation has left on their minds so lasting a sense of your very valuable gifts, that I could mention none to them whom they know, so universally acceptable, so that there will be no doubt of your being received with all the satisfaction a people can have in a Pastor, and all the respect and gratitude they can express to him. And now I must not only beg you to take these things into your serious consideration, (and may the great God direct your thoughts,) but to bring the matter to as short a determination as you can with yourself, that I may in a few posts understand your mind. And as I hope both your judgment and inclination will concur in this hearty motion, so the sooner you come the better, begging you to believe, that you can come here welcomer to none than to, yours, &c.,

“ J. BOYSE.”

This was Mr. Emlyn's answer—

“ SIR—I received yours four days since, and though the affair you write about be deserving of long consideration, yet because you desire a speedy answer I send you this, viz.,—that since yourself and the congregation have judged me worthy of that charge to which you call me, I am not backward to accept it; for as I have always desired I might have more opportunity of service than this

* Recollect this is Strand-street Congregation.

small place I am in doth afford, so I consider that if such as I (who know Ireland) refuse to go thither, how much more must they needs be neglected by others, who have more objections to make against that country than I have? But I cannot possibly come with the speed you desire. I could heartily wish I might not be desired to leave England till April, but if in reality you cannot be without assistance from hence so long, it will urge me to strive to get ready by February, if after the receipt of these lines the people abide in the same mind towards me. I desire to hear shortly from you, and have no more to add, but that you salute the brethren in my name with all Christian respect, who I hope will concur with me in their prayers, that if God direct my way unto them, I may come in the fulness of the blessings of the Gospel of Christ, in whose work and service I am your fellow-labourer,

“ T. EMLYN.”

Mr. Emlyn was in May, 1691, installed as colleague with Mr. Boyse, and from his eloquence, and suavity of manner, soon became a popular preacher. But here, we must for a moment pause. Mr. Emlyn well knew that he was coming to a Trinitarian congregation, and that they believed him also to be a Trinitarian. Was it not his duty, to have apprized them of his change of sentiment? Was it under any circumstances justifiable in him, to come under the solemn vows of pastor to a Trinitarian congregation, while he really was an Arian? He had not the courage or the candour to avow his mind; but concealing from the people, and from his brother ministers, a secret, which, if disclosed, would at once exclude him, he got into the congregation, said nothing of his Arianism, and avoided every reference to the doctrine of the Trinity, at the sacrifice of all claim to the slightest particle of integrity.

His removal to Dublin did not interrupt his theological correspondence with Mr. Manning, who Mr. Emlyn's son states, "took to the Socinian way, and strove hard to bring Mr. Emlyn into that way of thinking, but Mr. E. never could be brought to doubt either of the pre-existence of our Saviour as the Logos, or that God created the material world by him. Upon these points, they had many friendly debates, as I find by several letters now before me, but the Socinian sense appeared to our author so forced and unnatural, that he could by no means give in to it, nor did he at any time afterwards incline to this opinion." The Socinian, who maintains that Jesus Christ had no sort of existence before he was born of the Virgin Mary, and that he cannot therefore be God, holds at all events a consistent creed; but the Arian who denies his Deity, while he believes that Jesus Christ existed in heaven before creation, and that he remained in heaven in some sort of superangelic capacity, during all the time that he appeared on earth as Man, believes a mystery as much above human comprehension, as the doctrine of the Trinity. With regard to the Woodstreet congregation however, it mattered little, whether Mr. Emlyn was a Socinian or an Arian; they were Trinitarians, and he was not; they paid religious worship to Jesus Christ as God, which Mr. Emlyn thought He was not entitled to. If they were right, their clergyman was guilty of *Blasphemy*; if he was right, the flock were guilty of *Idolatry*. And the tie between a pastor and congregation so

opposed to each other on this momentous point, was brought about, by the pastor deliberately dissembling his real opinion.

Mr. Emlyn's settlement took place in May, 1691. The next notice given by his son of his religious opinions, is by a letter to Mr. Manning, dated 18th January, 1697. The words in italics are quotations from the letter; and this is the paragraph, viz.: "In the year 1697, I find he had " some thoughts of openly declaring his sentiments " in relation to the Trinity, and breaking off from " the congregation; *for*, says he, *I cannot hope to " continue here in my present post, when once I have " professed*: but on consideration he thought it not " his duty to do it abruptly, and throw himself out " of a station of usefulness without some fair occa- " sion, which he was resolved to embrace as he " afterwards did; *for*, says he, *I was ever averse to " any mean compliances against my light in such " sacred matters.*" He had by this time been six years in the congregation; and so decided Trinitarians were they, that he admits he could not hope to remain, when once he professed his Arianism; and how he could consider himself as conscientiously in a station of usefulness under these circumstances, is not very obvious.

Three months afterwards, Mr. Emlyn, by letter of the 1st April, 1697, gives Mr. Manning the following account of his style of preaching, viz.: "I meddle " not with any but practicals in preaching, *i. e.* " *the agenda and petenda*, and such only of the *cre-*

“ *denda*, as are contained in the Apostles’ Creed.
 “ I begin to think, that the greatest part of contro-
 “ versial divinity about the covenants, &c. is much
 “ like the various philosophical hypotheses and the-
 “ ories, when men in the dark are pleased with their
 “ ingenious romances, and if they can maintain, that
 “ so matters *may be*, they soon conclude so *they are*
 “ *and must be*, without authority, which in religion
 “ must not pass. There is nothing I more sincerely
 “ desire than right knowledge of important truths,
 “ and it is some satisfaction that I am sure I am not
 “ biassed by interest or love to worldly esteem, and
 “ if one *err unwillingly about the Blessed Jesus*, I
 “ should hope it may be pardoned, though it would
 “ sincerely grieve me to promote any such thing.
 “ Methinks the clouds and darkness that surround
 “ us and others, make this world an undesirable
 “ stage of confusion. May I know God and Christ,
 “ so as to love them, and be transformed into a di-
 “ vine likeness, and then surely the wished-for day
 “ will come, when that which is imperfect shall be
 “ done away.”

The harmlessness of sincere belief in error, is a doctrine in favour of which a good deal has been written; but although no man is authorised to declare, that the opinions of any other man ensure his condemnation in the next world, yet the authority of Scripture should be produced as the foundation of a hope for the impunity of a sincere *Christian* Atheist, if the term is allowable, or a sincere Christian Deist, or a sincere professing Christian of any sect

whatever, who disbelieves the leading doctrines of the Bible.

Mr. Emlyn continued his ministry from this period, down to 1702; and as he published in September, 1718, a narrative of what subsequently occurred, I will select from it the following statements.

After explaining how he was unsettled in the common opinion respecting the Trinity, he observes: “Accordingly I was ever careful not to speak “against my own judgment, or what should appear “so to a judicious hearer, that I might not act “against Christian charity; and yet I never confronted the opinions of others, by an *express* or “unhandsome opposition.* I doubted whether this “was my duty, or was proper in the pulpit, where “I could not have freedom to say all that was “requisite in such a controversy; and whether I “ought at once to cast myself out of my station of “service, without a more particular and direct “occasion given me to profess my mind; which I “did apprehend might offer, and which I was “determined to accept, when it did. One of the “congregation, of leading influence, (Dr. Duncan “Cumming,) gave the occasion; he had been “brought up to the study of divinity, but afterwards chose another useful profession; and had “done me formerly so many kind offices, that I

* He had followed this course now for eleven years, without ever stating from the pulpit, or privately to his brother Ministers, his real opinion, and all the time he was in correspondence with Manning. This was sincerity indeed.

“ cannot impute what he now did to any ill-will to
 “ me, other than what a mistaken zeal is apt to
 “ inspire. By observing that I avoided the common
 “ opinion, and those arguments which are supposed
 “ to support it, he strongly suspected my judgment
 “ to be against the Supreme Deity of the Lord
 “ Jesus Christ. Hereupon, having first put Mr.
 “ Boyse upon the inquiry, himself came with Mr.
 “ Boyse to my house, June, 1702, acquainting me
 “ with these jealousies, and desiring seriously to
 “ know my real sentiments in the matter; adding,
 “ after some discourse, that he did not know that
 “ any one in the congregation but himself had any
 “ such apprehensions.* I now thought myself
 “ bound as a Christian to declare my faith openly
 “ in so great a point, and freely owned myself con-
 “ vinced, that the God and Father of Jesus Christ
 “ is alone the Supreme Being, and superior in
 “ excellency and authority to his Son (or to that
 “ effect) who derives all from him. I told them I
 “ had no aim to make any strife among them, and
 “ offered to leave the congregation peaceably, that
 “ they might choose another if they pleased, in my
 “ place. But this it seems *would not be permitted*
 “ *me*. Mr. Boyse, not willing to take such a
 “ weighty matter on himself, brought it on the
 “ stage before the meeting of the Dublin ministers,

* Dr. Cumming was an elder of the congregation, and one of the founders of the General Fund, to be afterwards mentioned; he was also Sir Arthur Langford's executor. His manly and straightforward conduct in this affair, place Emlyn's eleven years of evasion in sad contrast.

“ (Mr. Weld, Mr. Travers, Mr. Sinclair, Mr.
 “ Iredell, Mr. Tate,) to have his brethren’s advice,
 “ though I told him, he knew well the *narrowness*
 “ *of their principles*. At their desire I gave them
 “ a meeting, and candidly opened my mind to
 “ them; we had, not without mutual sorrow, about
 “ two hours’ discourse, (as I remember,) in which I
 “ professed myself ready to give my assent to the
 “ Scriptures, though not to their explications;
 “ judging I might justly use my reason where they
 “ so much used their’s, or other men’s. And I
 “ would have done anything that with a good
 “ conscience I could, rather than have broken off
 “ from them, with whom I had lived so many
 “ years in friendly acquaintance;* and whom I
 “ loved and esteemed, and still do so, as men of
 “ conscientious integrity according to their judg-
 “ ments; none of whose personal characters would
 “ I be thought to blemish, in any things not relating
 “ to the present subject; in which themselves will,
 “ I suppose, think there is no reproach, whatever
 “ others do.

“ Upon this first and only conference with me,
 “ these Ministers *immediately the same day agreed*
 “ *to cast me off*, and that I should not preach more;
 “ and this without having consulted my own flock,
 “ who as yet knew nothing of the matter, nor had
 “ made any complaint in order to such a divorce as

* It is clear that this connection would not have lasted as many minutes as it did years, if Mr. Emlyn had reduced to practice, any part of the love and candour so valued by him, and told them what he was.

“ they had decreed, nor indeed had I even any
 “ hearing before them at all. Being acquainted
 “ with this their resolution by Mr. B., I presently
 “ directed the deacons and chief managers of the
 “ church to be called together the next day, that
 “ I might let them know (as I did when they met)
 “ somewhat of the case in general, viz.: that
 “ difference in opinions had rendered me offensive
 “ to some there, and to the other Ministers, so that
 “ it seemed best I should leave them. Therefore I
 “ thankfully owned the kindness and respects they
 “ had shown me for so many years, and desired
 “ their dismissal.* But something more particular
 “ as to the points in difference being earnestly
 “ insisted on, I told them it was in relation to the
 “ doctrine of the Trinity, about which there were
 “ many disputes on foot among the learned of the
 “ age. Having told them this, they were under
 “ great surprise and sorrow; and to do justice to
 “ him who had occasioned this, himself then wished
 “ he had left it as he said, *in statu quo*. They
 “ proposed my lying by some time, without
 “ preaching, but I determined not to yield to that,
 “ without declaring what it was for which I was
 “ hindered from preaching, lest it should be sus-
 “ pected for some immorality, which I would not
 “ lie under the charge thereof, though perhaps not
 “ so odious to some, as that of heresy. And for
 “ this reason indeed it was, that I had called them

* This speech to the “ Church” shows that Emlyn was an Independent.

“ together, to tell them my case. It was therefore
 “ next proposed to me to go away presently into
 “ England for a while, that there might be time for
 “ further consideration, and the aforesaid difficulty
 “ be avoided; but this was first to be approved by
 “ the Ministers, who met the next day and agreed
 “ to it, sending two of their number (Mr. Travers
 “ and Mr. Weld) to acquaint me with it, but
 “ withal to charge me, as the word was, *not to*
 “ *preach any where*, when I went thither.

“ To this imperious message, so full of affectation
 “ of authority, and expressive of rigid Presbyterian
 “ tyranny, (which yet was attended by an Inde-
 “ pendent Minister, Mr. Weld, as one of the
 “ messengers,) I answered to this effect, that I did
 “ not design to preach on the matters in debate
 “ where I went, if that would satisfy them; but
 “ that they assumed too much in forbidding me to
 “ preach, who had no authority from them, nor
 “ owned any in them over me; that I had as much
 “ authority to forbid them to preach, as they to
 “ forbid me, and should pay no regard to them
 “ herein. Upon which they said, they would then
 “ write to the London Ministers about it. I bid
 “ them use their discretion, and I should use mine.

“ When they had thus *persuaded* (!) me for
 “ greater secrecy and quiet to withdraw, I went
 “ for England the very next day, though with
 “ great inconveniency; thus hastily leaving my
 “ house and family, with two small children, lately
 “ become motherless to my great grief, which was

“ then very fresh and heavy upon me, though it
 “ gave such a check to all earthly delights as made
 “ me more easy under all that followed. No sooner
 “ was I gone, but a *loud clamour was raised against*
 “ *me and my opinions, and that in part from the*
 “ *pulpit* where I did not expect it, at least not so
 “ soon, that such advantage should be made of my
 “ desired absence.

“ When I came to London, I found some with
 “ whom I could be admitted to converse with more
 “ candour and charity; of which the Dublin
 “ ministers having the knowledge, they were so
 “ offended at it as to write to some at London,
 “ blaming them, as I heard, for such friendly car-
 “ riage towards one who *differed from them in such*
 “ *great points*. So hot was their zeal, that they
 “ seemed to envy me these small remains of friend-
 “ ship in another land, whither they had driven me,
 “ and still pursued me.

“ While I was in London, I published a short
 “ account of my case, and out of their reply to
 “ this, in which they pretend to give a more just
 “ account, though I think it to be much the same,
 “ I shall transcribe those ministers’ own words, that
 “ the reader may compare their relation, with what
 “ I have hitherto said of that matter.”

Such is Mr. Emlyn’s own account of his depo-
 sition by the Presbytery of Dublin, in June, 1702,
 for being an Arian. The next section will explain
 the proceedings instituted against him in a Court of
 Law, for publishing a defence of his opinions; but

an extract will now be given from the reply by the Dublin ministers, to the account which Emlyn published in London, with respect to his deposition. It is for various reasons important, to show how strongly attached to the doctrine of the Trinity, were, at that period, these ministers. The pamphlet was called, "*The Difference between Mr. Emlyn and the Dissenting Ministers of Dublin, truly represented.*"

" He (Mr. Emlyn) cannot but know, that in his
 " public exposition of several chapters of the New
 " Testament, he had put an Arian or Socinian sense
 " on such passages, as we take to be *the clearest*
 " *proofs of the Deity of Christ.* He did *not assert*
 " *his Divinity* in expounding the 1st chapter to the
 " Hebrews. He applied 1 John v. 20, wholly to
 " the Father, without taking notice that any had
 " applied it to our blessed Saviour. His paraphrase
 " on Revelations ii. 23, was, that we know not how
 " far God may communicate to a creature the
 " knowledge of men's hearts. In two sermons on
 " Philippians ii. 8, 9, he *took no notice of the Deity*
 " *of Christ,* but evidently supposed him capable as
 " man, of exercising such an universal dominion.
 " And it was not till after such apparent and re-
 " peated grounds of suspicion as these, that he was
 " obliged to declare his judgment in this important
 " point; and in such circumstances the said minis-
 " ters think, there was very just reason to put him
 " upon it, to prevent the danger of *the people's*
 " *being perverted from the common faith.*

“ And as to any other unjust calumnies cast upon
 “ Mr. Emlyn, the said Ministers not only had no
 “ hand in them, but did their utmost to rebuke
 “ them, and some of them did so in their public
 “ sermons; and they were sorry they could not
 “ free him from the *main charge of denying the*
 “ *Deity of Christ*, being from his own free decla-
 “ ration fully convinced the charge was but too true.

“ But they cannot think any judicious Christian
 “ will arraign either their prudence or their charity,
 “ for discountenancing a doctrine which *strikes so*
 “ *deep, they think, at the foundation of Christianity,*
 “ &c. Nor do they think any understanding
 “ Christians will censure them for want of either
 “ prudence or charity, in their refusing to continue
 “ Mr. Emlyn as an allowed, approved teacher among
 “ them, who had already began to insinuate this
 “ doctrine; who, upon inquiry, openly avowed it;
 “ who himself desired to be dismissed from his
 “ charge, if his difference of judgment in this point
 “ could not be borne with; nay, who professed
 “ himself uneasy, that he had been so long under
 “ restraint from more openly declaring his senti-
 “ ments concerning it. Nor do they see wherein
 “ they could have expressed more tenderness to
 “ Mr. Emlyn than they did, in consistency with
 “ their own judgment, and the zeal they ought to
 “ express in defending the faith once delivered to
 “ the saints, and in which they have the concurrence
 “ of almost all that bear the Christian name. And
 “ they are confident, that no pastors in any of the

“ Reformed churches would, in the like circumstances, have acted otherwise than they have done ; for they gave Mr. Emlyn time to consider the matter, declaring their readiness to receive him, *on retraction of his opinion*. So that Mr. Emlyn has no ground to complain of any unreasonable hardship in this matter.

“ The said Ministers having given this just and true account of those opinions of Mr. Emlyn that were the ground of their dissatisfaction with him, do think this bare relation of the matters in difference, sufficient to justify their conduct, without making any further remarks upon it. And they do declare, they have so great a respect for Mr. Emlyn’s abilities, that it was not without extreme regret and grief, that they thought themselves obliged to disown him as an approved teacher among them. But they look upon the denial of the Divinity* of our Saviour, to be a doctrine of too *dangerous a consequence, to be tolerated among them.*”

Such is the official record of the creed of the Ministers of the congregations of Wood-street and New Row, and which afterwards removed to Strand-street, and Eustace-street. While in London, Mr. Emlyn addressed Mr. Boyse on the subject of his return to Dublin. His letter was laid before the deacons or elders, and managers of the congregation,

* By the *Divinity* of our Saviour, is meant his *Deity*. Anti-Trinitarians state, that they believe in his divinity, meaning only, however, that he was a divine person, like the ancient prophets, who came on a divine mission.

who, in a collective capacity, were, by the English Presbyterians, called a Consistory ; and in Scotland, the Kirk Session. Here is a copy of Mr. Boyse's reply :

“ DUBLIN, *Sept. 3, 1702.*

“ DEAR SIR,—I had yours of August the 16th, which I designed to have answered some time ago, but the load of business I have had on me, besides a continued indisposition, has till now prevented me. As to the contents of your last, I communicated them to our Consistory, who *seem no way satisfied therewith, so that they were unanimous in their resolutions against your returning to the exercise of your ministry among them, while your judgment is unchanged ; both because they look upon your opinion, in itself, as a dangerous error, and are unwilling that any flame of contention about it should break out here. And indeed the prejudices of most run so high, that unless you could entirely embrace the common faith, and even use the common language, your post here would be uneasy, were you re-admitted to it.*

“ This afflictive providence has put me upon a serious review of this controversy, and I must confess to you, *I cannot see any just ground to recede from the common faith ;* and though there are many difficulties on both sides, (which to be sure the generality of Christians are not aware of,) yet I think those which lie on the Unitarians are the more insuperable, and most dangerous in their consequence. I cannot get over the argument, from the worship due to our Blessed Saviour: I am sure the same doxologies are directed to Him and the Father ; I look on the Lord's Supper as peculiarly celebrated to his honour, and I think both the Scriptures, and the reason of things, appropriate all religious addresses to an invisible being, to God, since in the nature of the thing they suppose an unlimited knowledge and presence in the Being they are paid to. As to 2 Philippians vii. 8, I cannot acquiesce in your answer, it being clear to me, that the form of a servant does no way import Christ's sufferings, but the same with the likeness of sinful flesh ; for his sufferings are plainly mentioned afterwards as a distinct degree of his abasement, being formed in fashion as a m n

he humbled himself, and became obedient unto death, even the death of the cross. So that your exposition of that text, seems to be somewhat forced.

“I could be glad you would read “Placeus’ Disputations” on that subject, which I take to be solid and judicious; and he has, I think, fully confuted that exposition. But I see it is endless to enter into the detail of this unhappy controversy, which, above all others, I wish were buried in silence, as forseeing no good to the interest of Christianity by the revival of it. I truly fear you can expect little satisfaction in your stay here, and that it will be most prudent to provide for your settlement elsewhere. Our Consistory have invited Mr. Williams to return to his post here, but I think without any great expectation of his compliance, only thought if he refused, he might at least assist us with his advice.

“I heartily wish the Spirit of Truth may guide you into the truth, which I dare not believe but you truly seek, though I cannot but believe also, that you do at present deviate from it.

“Your most sincere well-wisher,

“J. BOYSE.”

We will now resume Mr. Emlyn’s narrative.

“After about ten weeks absence, though I had
 “discouraging accounts of the *great rage there was*
 “*against me* in Dublin, I thought it necessary to
 “return to my family, which I did; and finding
 “what an *odium my opinion*, and consequently
 “myself, lay under, among many who knew little
 “of such matters, I thought I owed that justice to
 “myself, and especially to the truth, to show what
 “evidence I had from the Scriptures. And there-
 “fore I wrote my *Humble Inquiry into the Scripture*
 “*account of the Lord Jesus Christ*, intending for
 “England in a few days after it was printed. Of
 “this, some zealous Dissenters getting notice,

“ resolved to have me prosecuted. Two of them,
 “ one of them a Presbyterian, and the other a Bap-
 “ tist Church Officer, being then on the Grand Jury
 “ of the Queen’s Bench, were for making a present-
 “ ment of me, as one of the Established Church on
 “ that Jury let me know ; but that method was
 “ too slow, and I might probably have been gone
 “ unhurt. A more speedy method therefore was
 “ taken ; the latter of those two Dissenters (Mr.
 “ Caleb Thomas) immediately obtained the Lord
 “ Chief Justice (Sir Richard Pyne’s) special war-
 “ rant to seize me and the books, and came himself
 “ with the keeper of Newgate, to execute it on me,
 “ in my chamber, and was a very forward eager
 “ witness at my trial. I, with part of the impres-
 “ sion of the books being thus seized, was carried
 “ before the Lord Chief Justice, who denied at first
 “ to take bail, but afterwards told me if I got the
 “ Attorney-General’s consent, it should be allowed ;
 “ which was done, and two sufficient persons were
 “ bound in a recognizance of £800 for my appear-
 “ ance. This was in Hilary term, February, 1703,
 “ at the end of which term I was bound over to
 “ Easter term ; towards the end of which, the
 “ Grand Jury found the bill, in which I was in-
 “ dicted for Blasphemy, to which I could not in
 “ justice submit, and so chose to traverse.

“ In this indictment I was charged with some
 “ expressions that were not at all in the book, nor
 “ according to my sentiments, and yet that care-
 “ less Grand Jury, who ought in conscience to have

“ compared the indictment with my book, returned
 “ it to be a true bill. Among other Dissenters, *one*
 “ of my own Deacons (Mr. Leisley) was of the
 “ Jury.

“ While I was under prosecution, expecting my
 “ trial at hand, Mr. Boyse’s answer to my book
 “ was published, and presented to the Lord Chief
 “ Justice; which I thought very unseasonable, from
 “ a long esteemed friend, who pleaded *the people’s*
 “ *impatience of delay.** But the worst was, that
 “ his preface contained very inflaming expressions,
 “ as may be seen in the very beginning. I thought
 “ there was no need of tragical excitations to a zeal
 “ that was already so outrageous. In that preface
 “ indeed, he declares, that he had no hand in my
 “ prosecution then depending, and I entirely believe
 “ it; and, moreover, that he was troubled at it as
 “ falling upon me, who since have found his kind

* In the preface to this work, Mr. Boyse says: “ I have not therefore
 “ treated him as an enemy. Much less have I had any hand in his public
 “ prosecution on the account of the book I have undertaken to answer, (as
 “ some have very unjustly reported.) How far the author (Emlyn) acts
 “ from conscience, though erroneous and misguided, in his present opposition
 “ to this important truth, I leave to God’s judgment and his own. But I
 “ cannot excuse his continuing so long in the communion of a Christian
 “ Church, in which he could not but know, that *Divine worship was*
 “ *avowedly paid to that Blessed Saviour*, to whom it seems he did not in his
 “ conscience think it to be due. And if he thought his present doctrine to
 “ be true, and a truth of so great importance, he should in all reason have
 “ more early and openly declared it, and not have contented himself with
 “ insinuating it only in a few *occasional dark and ambiguous terms.* Divine
 “ truth seeks not such disguises, nor is it any great argument of sincerity, or
 “ of a good cause, to use them.”

Emlyn never regarded Boyse as his *enemy*, although he differed with him
 as to the doctrine of the Trinity; and I can see no reason in the present
 day, for a similar difference growing into a personal quarrel.

“ help (as shall be acknowledged) in my deliver-
 “ ance at last ; but then it is as certain, that he has
 “ not one word in dislike of that prosecution by
 “ others, nor against such methods of persecution
 “ in general, or the actors in it, or in *favour of*
 “ *liberty.*”

What meaning Emlyn attached to this last term, is not very intelligible. His first outcry was against the Dublin Ministers for deposing him ; his next was against those who had him tried by the Civil Power for publishing Arian opinions. If he expected from Mr. Boyse, or the co-pastors, an expression in *favour of liberty* to deny the doctrine of the Trinity, and yet to remain united with them, he expected more than could any other man conversant with the circumstances. They were an Ecclesiastical Society, or Presbytery, distinctly holding the Trinity, and he joined them in full knowledge of that fact. He was expelled when the contrary was discovered, and then all further control over him, on their part, ceased. Whatever liberty the laws of the country gave, he continued to enjoy, after his deposition, as fully as before ; but it was idle to blame Mr. Boyse for not speaking in favour of the vague term liberty.

That persons of the same opinion as Emlyn should censure the Dublin Ministers for their proceedings against him, is no more than might be expected ; but others have concurred in the censure who were decided Trinitarians. They have thought that the ministers had no right to remove him from office ;

that the congregation brought no formal complaint against him; and that the congregation were the proper judges of the case. These are the sentiments of men attached to Independency, or Congregationalism, and who forget that Emlyn was the minister of a Presbyterian congregation, the church discipline of which denomination, fully warranted the measure.

According to the usages of Independents, the *Church*—that is, the male and female communicants of each congregation—appoint and dismiss the minister, receive and exclude members, and dispose of all other matters, without appeal or control of any kind. But, among Presbyterians, the power of trying and deposing a minister is not at all vested in the congregation. The ministers of an adjoining district form an ecclesiastical court, called a Presbytery, and this court have the exclusive power of, in the first instance, investigating any charges against a clergyman, whether formally submitted to them by the congregation, or not. From their decision, an appeal lies to the Synod, which is an association of all the Presbyteries, and forms one great congregation of the whole body. The “Congregation of Israel” composed a nation; and the term, in this large acceptation, is just as scriptural, as when limited to the much smaller society of two or three hundred persons, assembling statedly as a Christian society. The Presbytery, in the Presbyterian Church, exercise the powers of the Bishop in the Episcopalian; any one aggrieved by a sentence of the former, can appeal to the whole

Church, represented by its ministers and lay elders in a Synod; and from the decision of a Diocesan, the Episcopalian can appeal to the Archbishop. But it is quite otherwise with Independents, who, having, according to their principles, no higher or other tribunal than the *congregation*, vest all power in the communicants, as alone constituting the membership or body. The respective advantages and disadvantages of these general forms of Church government, need not be at present further referred to; but it is clear, that before censuring the Dublin ministers, we should bear in mind that they were Presbyterians; and that as such, it was not only their right, but their duty, to exclude Emlyn, or any other member, who violated a fundamental article of their common creed.

SECTION II.

The narrative proceeds as follows:—

“ On 14th June, 1703, before the Court sat, I
 “ was informed by (Sir Richard Levins) an eminent
 “ gentleman of the long robe, that he found I should
 “ not be permitted to speak freely, but that it was
 “ designed to run me down like a wolf, without law
 “ or game; which I was soon convinced was not
 “ spoken without ground.

“ Six or seven Bishops were present, of whom

“ the two Archbishops of Armagh and Dublin (Dr.
 “ Marsh and Dr. King) took the Bench. If they
 “ had used arguments with me, or had informed the
 “ Court how unfit a jury of tradesmen were to
 “ judge of abstruse points of divinity, or had
 “ protested, as holy bishops of old did, against *the*
 “ *strange, unheard-of impiety, that a spiritual or*
 “ *church affair should come before a secular judi-*
 “ *cature,* I should have thought it would have been
 “ to their praise.”—“ As to my being the author,
 “ there was no proof—none pretended to swear it;
 “ the printer, though he had one half sheet from
 “ me, declared he knew not whose writing it was.
 “ The Queen’s Counsel behaved with great heat
 “ and fury, inflamed perhaps by the presence of the
 “ Fathers of the Church, who were mentioned also
 “ as a sort of terror to the jury, by the Lord Chief
 “ Justice.

“ My case seemed so odious, that I had found it
 “ hard to get counsel; several to whom I applied,
 “ refused to be concerned for me; and those whom
 “ I did retain, were, at the beginning, so interrupted
 “ and borne down, that they would not attempt it
 “ more. I heard one of them tell the Solicitor-
 “ General (Mr. Brodrick,) that he believed he had
 “ never seen such a prosecution since he had been
 “ at the bar. But, finding no evidence of my being
 “ the author,* they sent away for Mr. Joseph Boyse.

* He would perhaps have more justly earned the title of the “martyred
 “ Emlyn” than he has done, by having waved all denial of his authorship,
 and defended his theological opinions.

“ Being examined as to what I had preached of
 “ these matters contained in the book, he acknow-
 “ ledged *I had said nothing of them in the pulpit*
 “ *directly*; but only some things that gave ground
 “ of suspicion to some. Then they inquired of him
 “ what I had said in private conference with the
 “ ministers. Mr. Boyse answered, that what I had
 “ declared there, was what was judged by his
 “ brethren to be near to Arianism.”

After some reflections on Mr. Boyse for telling, upon his oath, when required by a court of law, the opinion entertained by the ministers, of Emlyn, and which opinion he admitted to be quite correct, the narrative proceeds—

“ The Queen’s Counsel, sensible they had no
 “ more than presumption, urged it in express terms,
 “ that strong presumption was as good as evidence;
 “ and the Court was so well disposed, that the Lord
 “ Chief Justice seconded it, and repeated it to the
 “ jury; and the torrent was so violent, that my own
 “ counsel could not withstand it.”

The question before the jury was, whether Emlyn wrote the printed publication, which bore his name on the title page? This was a question of fact, and not of theology; for the jury were only impannelled to decide by their verdict—Whether Emlyn was the author of the work, the sheets of which his printer swore he received from him. As to the theological question, his narrative states, “ My Counsel would
 “ say nothing on this head on my behalf, and they
 “ would not let me speak for myself. When I

“ offered it, the Queen’s Counsel turned upon me,
 “ and cried, ‘ Speak by your counsel.’ The Lord
 “ Chief Justice was forward to sum up the evidence,
 “ which, when I saw, I desired I might first speak
 “ for myself, but he refused ; saying to me, he did
 “ not care, since I would not satisfy him how I had
 “ the books—which I, being on my defence, thought
 “ I was not bound to do ; and so he went on to the
 “ jury, magnifying presumption in lieu of evidence ;
 “ and standing up with great anger, told the jury, if
 “ they acquitted me, my Lords the Bishops were
 “ there, or words to that effect. The jury, as men
 “ affrighted, never considered how unable they
 “ were to judge of such controversies, nor how little
 “ reason they had to suppose a malicious intention
 “ in me ; and that there was only presumption of
 “ the fact itself, as was owned by the Queen’s
 “ Counsel and the Judge. After a little time, the
 “ Court sending to ’em to hasten ’em, they brought
 “ in a verdict, Guilty ; some of ’em were afterwards
 “ sorry ; the foreman (Sir Humphrey Jervis), and
 “ one other, came to me in prison, ready to help me
 “ what they cou’d, when it was too late. Upon
 “ this, Mr. Attorney-General (Robert Rochford,
 “ Esq.) desired I might have the honor of the
 “ pillory ; and so I was committed to the common
 “ gaol till June 16, being the last day of term. In
 “ this interval, Mr. Boyse began to show his great
 “ concern for me, and to use his interest to prevent
 “ the rigorous sentence that the Attorney-General
 “ had moved for. Being put upon writing to the

“ Lord Chief Justice, as what was expected from me, I wrote, in prison, the following lines:—

“ MY LORD,—Though your Lordship may perhaps judge me guilty of a fault that you cannot admit any apology for, yet I may presume upon so much compassion as to have leave to offer something by way of mitigation. I do assure your Lordship, that I have no greater desire than to learn the truth from the Holy Scriptures, by which I shall always be guided, according to my best light; and if I am mistaken in my opinions, God knows 'tis altogether unwillingly. It is most obvious that I have forfeited my interest, and *sacrificed my reputation* in the world, and exposed myself to such evils, as nothing cou'd ever make me to submit to but the real fear of offending God, which your Lordship will, I doubt not, allow for a very great reason. I am ready to do any thing consistent with my judgment and conscience; but I am afraid to do that, for fear of shame from men, for which my conscience may suggest to me, that Jesus Christ will be ashamed of me at the great day. I imagine, by something spoken on my trial, that your Lordship conceived I had written some deriding scornful expressions of the Holy Jesus, which I am sure I never designed; the sum of the whole book being only to show the Father to be greater than He—not denying him any glory consistent with that. I hope that, as the great and merciful God will sooner forgive many errors of the understanding than one wilful crime, so your Lordship will make a considerable difference between disputable errors, which men of probity and learning are divided about, and scurrilous reflections on the blessed Jesus, which are intended for contempt, which my soul shall ever abhor. I shall only presume to add, that as 'tis entirely for my conscience that I suffer, so I can never be deprived of the comfortable support which such a consideration carries in it; having, I hope, learned in some measure to be conformed to him, who endured the cross, and will shortly appear the righteous Judge of all. Knowing how much depends on your Lordship's favour and clemency as to the penalty I am liable to, I intreat for it; and am your Lordship's, &c.

“ When I appeared to have judgment given
 “ against me, the Queen’s Counsel moved that I
 “ might retract, which I could not consent to; and
 “ so the Lord Chief Justice passed this sentence on
 “ me—viz., to suffer a year’s imprisonment, to pay
 “ £1,000 fine to the Queen, and to lie in prison till
 “ paid, and to find security for good behaviour
 “ during life; telling me, that the pillory was the
 “ punishment due, but, because I was a man of
 “ letters, it was not inflicted. And then, with a
 “ paper on my breast, I was led round the Four
 “ Courts to be exposed.

“ After sentence, I was committed to the Sheriffs
 “ of Dublin, and was a close prisoner for something
 “ more than a quarter of a year in the Sub-Sheriff’s
 “ house; but upon complaint, Oct. 6, I was hastily
 “ hurried away to the common gaol, where I lay
 “ among the prisoners in a close room, filled with
 “ six beds, for about five or six weeks; and
 “ then, by an Habeas Corpus, I was, upon my
 “ petition, removed into the Marshalsea for my
 “ health. There I remained a close prisoner till
 “ July 21, 1705.

“ During this, more than two whole years’
 “ imprisonment, my former acquaintance—how
 “ intimate soever before—were altogether estranged
 “ from me; and all offices of friendship or civility
 “ in a manner ceased, especially among them of
 “ superior rank, though a few of the plainer trades-
 “ men of my own people were more compassionate
 “ and kind. Of all men, the Dissenting Ministers

“ of Dublin were the most destitute of kindness ;*
 “ not one of them, excepting Mr. Boyse, vouch-
 “ safed me so much as that small office of humanity
 “ in visiting me when in prison ; nor had they so
 “ much pity on the soul of their erring brother—as
 “ they thought him—as to seek to turn him from
 “ the error of his way. These my familiars, with
 “ whom I had lived so many years in intimate
 “ society, never once made the attempt, nor dis-
 “ coursed me about it, from the first time that I
 “ met, and declared my sentiments to them ; and
 “ yet I had never been backward to enter into sober
 “ argument, or to hearken to reasonable evidence.
 “ I suppose they might think this latter part to be
 “ in vain ; yet what hindered them from the former,
 “ except that they judged me not of those objects
 “ of compassion which our Lord, in the last day,
 “ will be concerned for, or inquire about ; and then,
 “ by the same reason, if I had hungered, they
 “ might also not have fed me, nor clothed me if
 “ they had seen me naked, nor have afforded me
 “ the kindness which our Lord Jesus not only
 “ permits, but requires to pass between a Jew and a
 “ Samaritan. As to these reverend Fathers, who
 “ were assessors on the Bench, and whose presence
 “ gave warmth to the proceedings, if they had rather
 “ used means of instruction for my conviction, or if
 “ they had been as ready to make me a condescend-
 “ ing visit in the prison to reclaim me, as to appear

* The discovery of Emlyn's disbelief of the Trinity, they looked upon as a sort of treason, by which he forfeited all further regard from them.

“ upon the secular tribunal, I can't think it had any
 “ way hurt their character, or been less agreeable
 “ to the pastoral office.

“ Thus I continued long under close confinement,
 “ without much appearance of relief; contented
 “ with this, that I knew for whom, and for what
 “ I suffered. Mr. Boyse made several attempts for
 “ my liberty, whose kindness I thankfully ac-
 “ knowledge, in that, with great concern and much
 “ labour, he pursued it from time to time, which
 “ has abundantly confirmed my affection and re-
 “ spects to him, and extinguished all uneasy senti-
 “ ments. I am sensible that what he did against
 “ me, was with regret and grief; what he did for
 “ me, was with choice and pleasure. So that I
 “ hope nothing in this history shall be any dimi-
 “ nution to the character of his great worth and
 “ good temper; who endeavoured to allay the com-
 “ mon odium against me as far as he could, without
 “ the loss of his own reputation. At length, through
 “ his frequent solicitations for a reducement of my
 “ fine, and by a very friendly and generous gen-
 “ tleman's help, I obtained the (then Lord Lieu-
 “ tenant) Duke of Ormond's favour; who gave
 “ directions to the commissioners of reducement to
 “ reduce my fine to one hundred marks, according to
 “ the Lord Chancellor's favourable report (to whom
 “ my petition had been referred,) that such exor-
 “ bitant fines were against law. Yet these directions
 “ to the commissioners were not received by them
 “ as any authoritative rule, but I was obliged to

“ give in a petition to them, in which I set forth
 “ my case, and that I had acted from no designed
 “ contempt of the blessed Jesus, in whom I truly
 “ believed ; and was sorry that any had been
 “ offended, (which also I wrote in a letter after-
 “ wards to the Primate,) and that my fine was
 “ beyond my ability. On which they ordered it
 “ to be reduced to seventy pounds, which was paid
 “ unto her Majesty Queen Anne’s exchequer. But
 “ it seems I had not yet done, for the Primate, Dr.
 “ Narcissus Marsh, (who, with the Archbishop of
 “ Dublin, had sat on the bench at my trial,) de-
 “ manded a shilling in the pound of the whole fine,
 “ as the Queen’s Almoner. I thought his fees
 “ must have been reduced proportionably to her
 “ Majesty’s reducement, and that the Church was
 “ to be as merciful as the State, but I was mistaken
 “ herein. In short, after several applications and
 “ letters to him, he would have twenty pounds of
 “ me, and so it was paid him ; who thought it no
 “ blemish to his charity or generosity, to make this
 “ advantage of the misery of one, who, for conscience
 “ toward God, had endured grief.* And thus,
 “ after two years and above a month’s imprison-
 “ ment, viz., from 14th June, 1703, to the 21st July,
 “ 1705, and upon giving security by two bondsmen

* As the law then stood, five per cent. on all crown fines as imposed, was payable to the Lord Primate, who distributed the amount in charitable grants to poor persons, as the Queen’s Almoner. But Emlyn leads his reader to believe, that the Primate took the money to himself. On his release, Emlyn removed to London, and there formed a small congregation, which afterwards dwindled away. He died in 1741.

“ for good behaviour during life, I obtained a release
 “ from my bonds. During my confinement in the
 “ Marshalsea, as I suffered on account of religion,
 “ so I continued to preach there; I had hired a
 “ pretty large room to myself, whither, on the
 “ Lord’s Days, resorted some of the imprisoned
 “ debtors; and from without doors came several of
 “ the lower sort of my former people and usual
 “ hearers, who would not wholly forsake me, nor
 “ refuse to worship God with me, which was a
 “ great pleasure in my condition. And if in the
 “ whole I may but approve myself to my great
 “ Judge and giver of the prize, I am not anxious
 “ about the applause or censure of the spectators,
 “ who shall be judged also.”

This paragraph closes the narrative. While in
 prison, he wrote a letter, of which the following
 is a copy: it is dated July, 1704; and is in reply
 to a friend, who desired to know how his former
 acquaintance behaved towards him: “ They use,”
 says he, “ the most exasperating language, to render
 “ me odious. Mr. Boyse, I believe, is not pleased
 “ with what some have done, and is ready to act
 “ for my relief, whom I have sometimes seen
 “ (though I think but once, for near half a year
 “ past,) in my imprisonment; but as to all the
 “ other ministers with whom I lived above eleven
 “ years in brotherhood, as they never once were at
 “ the pains to discourse me, (excepting when I
 “ met them on the first discovery of my judgment,)
 “ so I never found the least remains of charity or

“humanity from them. I never had one visit from
 “any of them; nay, they do what they can to
 “hinder others from that little instance of charity
 “itself. There are several honest-hearted, plain
 “people, of the lower rank, who express much
 “more of Christian charity than their teachers,
 “and would still be friendly; but for any of the
 “fashionable people (who must be modish,) there
 “are not two that I remember, from whom I had
 “either a visit or a kind message, or any sort of
 “friendly respect, any more than if I had turned a
 “common robber or murderer, whatever intimacy
 “I had with them before. I write not this under
 “the heat of passion, which may well be cooled by
 “thirteen months’ imprisonment, nor had I wrote
 “at all, but that you are pleased to inquire of me
 “about it. I should not charge so much on the
 “Dissenters here in general, but that the most for-
 “ward actors against me are still countenanced as
 “*rulers and officers in their churches*, which shows
 “the general sense of the churches to be, that
 “persecution is no scandalous crime, since the pro-
 “moters of it are men of the *highest esteem and*
 “*place with them*. I thank God I am not disposed
 “to take revenge, if it were in my power; but I
 “I pray that it be not laid to their charge at the
 “last day. Nor am I moved with these unings,
 “nor staggered in my faith by the hellish spirit
 “that rages against me. I hope God will enable
 “me to sit down in calm patience, neither fretting
 “nor wondering at the world’s hatred, while I

“suffer for truth, as I think, and for conscience, I am sure.”

This letter proves that the ministers, the elders, and deacons of the several Dublin congregations, and the leading laity, were united against Emlyn, on account of his denying the doctrine of the Trinity. He was the first Unitarian ever known in Ireland, nor did a second avow himself for many years afterwards.

But this prosecution was a disgrace to every party concerned. The deposition of Emlyn, by the Presbytery, was fully justified, and there the matter should have ended. The case was one entirely for the Ecclesiastical Court, and they adjudicated upon it. When he found himself called on to explain to the public (and no one can blame him,) the reason of his deposition, it was a most unchristian act to construe this into a new offence, and punish him, by the civil power, for an offence for which he had, in substance, been previously punished by the ecclesiastical. The only palliation that can be offered is, that if we throw ourselves back to the year 1703, when there was no toleration for Dissenters, this proceeding to wipe off a new and very grave imputation on Nonconformity, might possibly have been deemed unavoidable. The case was, indeed, subsequently adduced in Convocation and in Parliament, as an argument against conceding Toleration to persons dissenting from the Establishment; and when the Toleration act passed in 1719, a clause was put in by the Dissenters themselves,

excluding from all benefit and relief, any persons who might, by preaching or writing, deny the doctrine of the Trinity.

SECTION III.

PRESBYTERIANISM was introduced into Ireland by the Scots Settlers, in Ulster, about the year 1608. The first clergyman of that denomination came over in 1611; and he, and the other pastors who joined him, were Ministers of the Established Church of Scotland, as were all their successors, for half a century afterwards. The new settlers were located in the counties of Derry, Donegal, Tyrone, Antrim, Armagh, Down, Monaghan, and Cavan, where the bulk of the Presbyterian population is still to be found. These clergymen were all appointed Rectors and Vicars of the several parishes occupied by the settlers, and drew the tithes. The Church of Ireland being at that period governed by its own Articles, which recognized Presbyterian ordination, contrary to the Articles of the Church of England on this point, there was no impediment to the admission of Scots Church Ministers, as both Establishments in Ireland and Scotland agreed in doctrine; nor did the English Articles come into force in Ireland, until the Restoration.

Independent of these Scots Presbyterians in Ulster, and totally unconnected with them, considerable numbers of English Presbyterians settled in Dublin, Drogheda, Waterford, Limerick, Cork,

Youghal, Bandon, and in other places in Munster. Some of these settlers came to Ireland, to follow up commercial transactions, as partners or agents of trading companies in Liverpool, Chester, and Bristol. The civil wars between Charles the First and his parliament, drove many others over; and when the Parliamentary army came to Ireland, under Cromwell, it was accompanied by a great number of influential persons, strongly attached to Nonconformity, and who afterwards remained in Ireland. Many non-conforming clergy officiated as chaplains to the army, or came in the Protector's suite; and they successively settled down in the principal towns, and formed their hearers into permanent congregations. These clergymen were eminent scholars and divines, and greatly influenced public business. Their hearers were men of much wealth, intelligence, and public spirit; and, although Presbyterians, were a totally different description of people from the Scots Presbyterians in Ulster, who were chiefly small farmers, and persons employed in agriculture.

It suited the purpose of the leaders of the Long Parliament, to court the people of Scotland, and to draw them in, as parties with themselves, in the war against King Charles. The readiest way to effect this object, was to profess much anxiety to establish Presbyterianism in England, as had been done in Scotland; and the Parliament having convened an assembly of Divines in 1641 to meet at Westminster, and draw up a new form of church

government, Scotland was invited to send representatives, which she did. A very large number of Divines continued their deliberations on this subject for a long period, and produced their celebrated Confession of Faith, Catechisms, and Directory for Religious Worship; and men of greater piety, more profound learning, or more extensive knowledge of the world, never were in any age assembled together. This Confession was adopted by the English Parliament, and by the Parliament of Scotland; and forms, to the present day, the Church Articles of Scotland; but it was, of course, displaced in England at the Restoration. Before the Westminster Assembly closed its labours, it was discussed, whether candidates for the Ministry should be required to *subscribe* The Confession, in token of their assent to its doctrines; but this motion, and a subsequent one to subscribe the Shorter Catechism, was rejected by the Assembly, three persons only dissenting. When the Confession, however, was afterwards received by the Scots, subscription was made necessary by an act of the Church of Scotland; and the same practice was followed by the Presbyterian clergy settled in Ulster, who were all members of the Established Church of Scotland. On the other hand, the Presbyterians in Dublin, and to the south, being all English, adopted the decision of the Westminster Divines, and required no subscription to the Confession, although they required satisfactory assent to its doctrines, as particularly as was done in Scotland or Ulster. The

necessity of this preliminary explanation respecting subscription, or non-subscription, will immediately appear.

Five Presbyterian congregations were organized in Dublin, in consequence of the Restoration. The ministers, and members of these congregations, were within the pale of the Establishment, until by the act of Uniformity, the English Articles became law in Ireland, and introduced certain rites, ceremonies, and classes of officers, which those attached to the principles of Nonconformity could not assent to. The Ministers had, of course, to relinquish their parochial charges; and many of their old members adhering to them, they became Protestant Dissenters, and formed new congregations in Wood-street, New-row, Cook-street, Plunket-street, and Mary's Abbey. Dublin, at that period, had few houses below the Castle, on either side the river; the Four Courts were joined to Christ Church Cathedral, and all the places of business were close to the streets where the new congregations assembled for worship. A short sketch of each of these five congregations, must now be given.

1. The principal congregation assembled in Wood-street. Several of the Army Chaplains, or those who came over with Oliver Cromwell, or his son Henry, while Lord Lieutenant, often preached in Dublin Castle; but St. Werburgh's, which is the parish church of the Castle, having become vacant in 1652, the Rev. *Stephen Charnock* was appointed lecturer, and officiated in it, until the act of Uni-

formity excluded him in 1665. The Rev. *Edward Veale* assisted Charnock, on whose exclusion, Mr. Veale removed with the people to Wood-street, and having remained nearly six years, retired to London, and became the pastor of another congregation, as Charnock did also. He afterwards opened a theological academy, where many nonconforming ministers of great celebrity were educated. Both Charnock and Veale were Fellows of Trinity College. Charnock's published works show that he was a decided Trinitarian. Mr. Veale published an edition of them, and wrote various sermons and essays, all in favour of the doctrine of the Trinity. The Rev. *Samuel Marsden* succeeded Veale, and was also a Trinitarian. In 1677, the Rev. Dr. *Daniel Williams*, from the Drogheda congregation, became pastor of Wood-street, where he remained until 1687. His Catechism, and his voluminous publications, exhibit, in every page, his Trinitarian opinions. This is the Mr. Williams spoken of by Mr. Boyse, in his correspondence with Emlyn. While Dr. Williams was officiating in Wood-street, he had as colleague with him for five years, the Rev. Dr. *Gilbert Rule*, at one time a Professor in King's College, Aberdeen, and after the Restoration, Principal of Edinburgh College. His writings prove his entire coincidence of opinion as to the Trinity, with Dr. Williams; and the record of his subscription to the Westminster Confession before coming to Dublin, and after he left it, on going to Edinburgh, can be produced. The Rev. *Timothy*

Halliday, a pupil of Mr. Veale's, assisted Dr. Williams from 1679 to 1683; and upon his death, Mr. *Joseph Boyse* became, in the same year, co-pastor with Dr. Williams, and remained in it *forty-five years*, until 1728. Mr. Boyse was another pupil of Mr. Veale's: any notice of his creed is quite superfluous. Dr. Williams, not deeming Dublin a safe residence during the troubles of that period, went to London in 1687, leaving the Wood-street congregation under the entire charge of Mr. Boyse; and it has been seen how the Rev. *Thomas Emlyn* joined him in 1691, and was deposed in 1702. All these ministers were Englishmen. On the removal of Emlyn, the Rev. *Richard Choppin*, who had been educated under Mr. Boyse's charge, whose family were wealthy, and belonged to Wood-street congregation, became co-pastor in 1704, where he officiated for 37 years. Mr. Choppin was the proposer of the General Fund, an endowment which will be presently explained. He was a distinguished Trinitarian, and took many public opportunities of making known his opinions on this point. Mr. Boyse died in 1728, leaving Mr. Choppin sole minister; but, in 1730, the celebrated Rev. *John Abernethy* was called from Antrim, to Mr. Boyse's vacancy. Mr. Abernethy, in various publications and ministerial acts, expressed his firm assent to the doctrines of the Westminster Confession, and his belief in the Deity of the Lord Jesus Christ. No man of contrary belief could indeed ever become the associate of Mr. Choppin, or the minister of

Wood-street congregation, within 18 months of Mr. Boyse's death. After the fate of Emlyn, and the recorded opinions of the Consistory and Members of this congregation respecting the Trinity, and the opinions of Boyse and Choppin themselves, it is against all probability to suppose that Mr. Abernethy avowed Arianism at his settlement in 1730. And it is equally improbable, that he preached Arianism in the hearing of his colleague, Mr. Choppin, who outlived him nearly 12 months. Dr. *James Duchal* was called to the congregation in 1741, on the death of Abernethy. Four volumes of sermons attest his learning, and have not been referred to by Unitarian writers, as affording arguments in their favour. Dr. Duchal, while in Dublin, received an invitation from the congregation of London Wall, which has ever been a Trinitarian congregation connected with the Presbytery of London; but he declined acceptance, from advanced years: he died in 1761. The Rev. *Samuel Bruce* became his colleague in 1747, and died in 1767, leaving no writings that I have heard of. But on Dr. Duchal's death, the Rev. *John Mears* joined Wood-street, bringing with him a small congregation which had seceded from the larger congregation in Mary's Abbey, through difference of opinion as to the choice of a minister. Mr. Mears, as minister of Newtownards, repeatedly expressed in the Synod of Ulster, like Mr. Abernethy, his assent to the Westminster Confession, and belief in the doctrine of the Trinity, but declined subscription. From Newtownards he re-

moved to Clonmel, and to Dublin in 1740, and joined Wood-street in 1762. His Catechism exhibits no change of the Trinitarian opinion, officially avowed by him in the Synod of Ulster. It was during his ministry, that the congregation shifted from Wood-street to Strand-street, in 1764. Mr. Mears died in 1768. The Rev. *John Moody* succeeded Mr. Mears, and lived until 1813. The Rev. *Thomas Plunket* became his colleague in 1768, and lived until 1778. The Rev. Dr. *William Bruce* succeeded Mr. Plunket in 1782, but removed to Belfast in 1790. The Strand-street congregation was, in 1787, joined by the Cook-street congregation, under charge of the Rev. Dr. *Dunne*, who survived until 1795. This united congregation continued under the exclusive charge of Dr. Moody until 1806, when the Rev. Dr. *James Armstrong* became his colleague; and, in 1815, Dr. *W. H. Drummond* succeeded to the vacancy occasioned by the death of Dr. Moody in 1813.

2. The second congregation was formed in Cook-street by the Rev. *Edward Baynes*, of St. John's Church, who was excluded in 1665. The Meeting-house was opened in 1673 by the Rev. Dr. *Thomas Harrison*, who, during the Commonwealth, held a prebend in Christ Church, but was excluded by the Uniformity act. His religious publications evince his earnest belief in the Trinity; and the Communion cups bequeathed by him to the congregation, are now used in Strand-street, having passed to them by the union of both congregations. He was an

Independent in Church Government, but his biographer states, that he avoided all reference to this matter, as the congregation were Presbyterians. He died in 1682. The Rev. *Henry Newcombe* assisted him for some years, and the volume of sermons he has left show him to be a Trinitarian. The Rev. *John Pinney* was recommended by Dr. Harrison as his successor, and he officiated until 1689. The Rev. *William Mitchell*, a licentiate of the Church of Scotland, (and who must have subscribed the Westminster Confession,) assisted Mr. Pinney from 1683 to 1687. On the death of Mr. Pinney, the Rev. *Elias Travers* became sole minister in 1690, and officiated to his death in 1705. He was a decided Trinitarian, and is named by Emlyn as one of the ministers who deposed him. The Rev. *Ralph Norris* succeeded Mr. Travers, and lived until 1714, when he was succeeded by the Rev. *Thomas Steward*, who on many occasions expressed his public assent to the Westminster Confession, during the debates in the Synod of Ulster respecting subscription. The Rev. *James Strong* was educated by the Dublin Presbytery, at a time when they were all Trinitarians. He became colleague with Mr. Steward in 1721, and lived to 1767. On Mr. Steward's death in 1730, he was succeeded by the Rev. *Peter Butler*, who lived only until 1736. The Rev. *William M'Cay* succeeded him in 1739, and removed in 1765 to Auchmacart congregation. The Rev. Dr. *William Dunne* succeeded Mr. M'Cay in 1765, and became sole pastor on Mr. Strong's

death in 1767. He joined Strand-street in 1787, when Cook-street congregation merged into the former.

3. The third congregation was formed in New-row, by the Rev. Dr. *Samuel Winter*, of St. Nicholas Within Church, from which he was excluded in 1665. He came to Ireland in 1650, and was made Provost of Trinity College. His printed sermons show his entire concurrence with the other ministers, as to the doctrine of the Trinity. He was assisted in the duties of St. Nicholas' parish by the Rev. *Samuel Mather*, a Fellow of Trinity College, and who was an eminent author. On the passing of the Uniformity law, Dr. Winter and Mr. Mather had, of course, to retire from St. Nicholas' Church; the congregation, however, followed them, and a Meeting-house in New-row was built. Dr. Winter died in 1667, and Mr. Mather in 1671. The Rev. *Samuel Mather* succeeded his brother, and remained until 1689, when he removed to London. The Messrs. Mather were both Trinitarians. The Rev. *Timothy Taylor*, who officiated at Carrickfergus as one of the Parliamentary Chaplains, joined the congregation in 1668, on Dr. Winter's death, and lived until 1681. He wrote several works in favour of the Trinity. All these ministers were Englishmen. The Rev. *Nathaniel Weld* succeeded Mr. Taylor in 1682, and lived until 1730, being in office for 38 years. He was an eminent Trinitarian, and is rather bitterly mentioned by Emlyn, as one of the ministers who deposed him. The congregation shifted from New-row to Eustace-street, in 1728,

during his ministry. The Rev. Dr. *John Leland* became Mr. Weld's colleague in 1716, and lived to 1766. He also was educated under the superintendence of the Dublin Presbytery, at a time when they were all Trinitarians. Mr. Boyse preached his ordination sermon. Would he ordain an Arian? Would he ordain, or even co-operate, with any clergyman holding Emlyn's opinions? His letters to Emlyn furnish an answer. As a corresponding representative in the Synod of Ulster, Dr. Leland repeatedly expressed his assent to the Westminster Confession, and concurred in declarations to the same effect by the Dublin Presbytery, many years after his settlement. The Rev. *Isaac Weld* succeeded his father in 1732, and died in 1778. The Rev. *Samuel Thomas* succeeded Dr. Leland in 1767, and died in 1786. The Rev. *Philip Taylor* succeeded Mr. Weld in 1778, and died in 1830. The Rev. *Joseph Hutton* succeeded Mr. Thomas in 1788; and the Rev. Dr. *Ledlie* succeeded Mr. Taylor, through the resignation of Mr. Martineau.

4. The fourth congregation was formed in Plunket-street, by the exclusion in 1665 of the Rev. *Robert Chambers*, reader of St. Patrick's Cathedral. The Rev. *Robert Norbury*, a Fellow of Trinity College, was his colleague for some time. In 1673, the Rev. William Keys became minister of the congregation; and the Rev. Alexander Synclaire from Waterford was ordained as co-pastor in 1692, and officiated until his death in 1723. He is named by Emlyn as one of the ministers who deposed him.

The Rev. *James Arbuckle* succeeded Mr. Keys in 1703, and remained until 1713, when he joined Usher's-quay congregation. The Rev. *Thomas Maquay*, educated by the Presbytery of Dublin, was ordained in 1717, as co-pastor with Mr. Synclare. He died in 1729. The Rev. *John Alexander* succeeded in 1730, and officiated until 1743. The Rev. *William Patten* succeeded Mr. Alexander in 1745, and died in 1758. The Rev. *Ebenezer Kilburne* became colleague with Mr. Patten in 1749; and in 1773, he removed with part of the congregation, and the whole of the funds, to Usher's-quay congregation. At this period, the members who remained in Plunket-street Meeting-house became Calvinistic Independents.

5. The fifth congregation was formed in Capel-street, some years after the Restoration. Its leading members were natives of Scotland, who were much disturbed by the Rev. *William Jaque*, their first minister. He had once been an Independent, and never could properly be brought under Presbyterian regulations. The Rev. *Alexander Hutcheson* became his colleague in 1690, but continued only two years. The Rev. *Robert Henry* succeeded Mr. Hutcheson, and remained seven years. The Rev. *Francis Iredell* succeeded Mr. Henry, and officiated until 1741. The Rev. *John Milling* assisted Mr. Iredell from 1702 to 1705. The Rev. *Robert Craghead* became co-pastor with Mr. Iredell in 1709, and so continued until 1738. The Rev. *James Smith* was pastor from 1740 to 1744; and the Rev.

Charles M'Collum from 1745 to 1766. The Rev. *William Wight* succeeded Mr. Smith in 1745, and remained to 1762, when he was appointed Professor of Moral Philosophy in Glasgow University. The Rev. *John Baird* succeeded Mr. M'Collum in 1767, but joined the Established Church in 1777, and obtained a small living near Swords. The Rev. Dr. *Macdowell* succeeded Mr. Baird in 1788, and lived until 1825. The Rev. Dr. *James Horner* became co-pastor in 1790 with Dr. M'Dowell. The Rev. James Carlile became assistant to Dr. M'Dowell in 1813, and succeeded on his death; and the Rev. W. Kirkpatrick in 1828, became assistant to Dr. Horner.

These were the five nonconforming congregations originally formed in Dublin. A sixth was organized in 1712 at Ushers'-quay, composed almost entirely of Northern Presbyterians, who had settled in the city subsequent to the Restoration. The Rev. *Henry Hook* was the first minister, but left them in a few months. He was succeeded in 1713 by the Rev. *James Arbuckle*, of Plunket-street, who lived seven years. A Mr. Gray officiated for about a couple of years, when, in 1724, the Rev. Robert M'Master became pastor, and continued until 1751. The Rev. *J. Beath* officiated from 1744 to 1754. The Rev. *J. Vance* was ordained in 1756, and remained to 1772. The Rev. *James Caldwell* became colleague to Mr. Vance in 1763, and officiated for 20 years. The Rev. *W. Wilson* officiated from 1780 to 1807. The Rev.

Hugh Moore became assistant to Mr. Vance in 1780, and continued until 1824. The Rev. W. M'Ewen succeeded Mr. Wilson in 1808, and remained until 1813. The Rev. Samuel Simpson was ordained in 1815; and, in 1835, the Rev. Richard Dill became his colleague.* Two additional congregations have been formed since the erection of Ushers'-quay, but their history does not come within the scope of this publication.

The five Dublin congregations, being at a great distance from the Presbyterian judicatories in Ulster, associated together for missionary, and other common purposes. But the congregations of Plunket-street and Mary's Abbey (for Usher's-quay did not exist) were connected with Presbyteries in Ulster, and their ministers were at all times natives of the North; while the congregations of Wood-street, Cook-street, and New-row, formed a Presbytery of themselves, (with two or three country congregations,) and received their clergymen, for many years, from England. In the important case of Emlyn's deposition, however, ministers of the whole five congregations took part, as the matter affected the whole.

Many unavailing efforts were made after 1690, to procure a legal toleration for the Irish Presbyterians. The first grant of royal bounty was issued

* These notices of the Dublin congregations are taken from Calamy's Works, Matthew Henry's Diary, Neale's History of the Puritans, Palmer's Nonconformists' Memorial, Bogue and Bennet's History of Dissenters, Wilson's London Dissenting Churches, Armstrong's Historical Sermon, and from various old pamphlets and State papers.

in 1691, by which measure the State recognized the existence of the Protestant Dissenting interest; but notwithstanding the annual payment of this money, they were subject to many annoyances from unrepealed statutes, formerly passed under the influence of High Church principles; and persecutions against Dissenting clergy, for opening schools, and preaching elsewhere than in their own meeting-houses, were by no means infrequent. To protect the Presbyterians against these proceedings, the leading men in and about Dublin formed, in 1710, a General Fund, for the purposes of educating young men for the ministry, aiding small congregations in Munster to support their clergy, and of helping these congregations to build meeting-houses. The ministers of the five congregations, (each of which had two pastors,) and one lay-representative for each minister, were appointed trustees, and their successors in office were to succeed them as such. Donors of 100*l.* were also eligible to be trustees. To this fund Sir Arthur Langford gave, at its formation in May 1710, the sum of 500*l.*; a similar amount was given by Mr. Damer, who founded the Trinitarian congregation at Tipperary; Mr. Hugh Henry, son of an old minister of Mary's Abbey, and a Dublin banker, and afterwards a member of parliament, gave 100*l.*; similar sums were subscribed by Mr. Cooke, and Mr. Martin; and 200*l.* was given by Mr. Curtis, an elder of Wood-street. The Rev. Dr. Daniel Williams sent over also 100*l.* from Lon-

don; and Sir Arthur Langford, by his will, in 1716, left the fund 3000*l.* more; he also left 1500*l.* under charge of the trustees, the interest of which was to be given to the ministers of Wood-street (now Strand-street) congregation, of which he was, for thirty years, a leading member.* Lady Loftus, another member of Wood-street, left 500*l.*, which came under the management of the trustees; and a sister of Sir A. Langford's, who also belonged to the same congregation, left 700*l.* more for the same purpose. A few trifling sums dropped in afterwards, and the fund, which was invested in the purchase of an estate near Dublin, now produces upwards of 500*l.* a year. *But not a single farthing was ever contributed to this General Fund by a Unitarian.* It was the gift of men who, three or four years before, had expelled Emlyn from Wood-street congregation, and saw him two years in Newgate. How is it now expended? By a large portion being given to ministers holding the religious opinions of Emlyn. Was this the intention of the founders? Would Mr. Boyse, of Strand-street, Mr. Weld, of Eustace-street, Dr. Cumming, Mr. Sinclair, Mr. Iredell, with the other Dublin ministers who deposed him, and who were the founders, and among the first trustees of the fund—would they have granted

* Sir A. Langford's Funeral Sermon is published in Boyse's Works. He and Mr. Damer, both qualified as Magistrates, and took the Sacramental Test. Sir Arthur was seated, on a petition, in 1715, as member for the County of Antrim.

money out of the fund to enable Emlyn to build a Unitarian meeting-house, or would they have given him 10*l.*, 20*l.*, or 30*l.* a year out of it, to support him in preaching Unitarianism? Now this is just the very thing that is done at present, and has been done for some time. Money collected for the purpose of permanently teaching certain doctrines which the subscribers believed to be true, is very largely applied to support doctrines which these subscribers declared were “dangerous errors,” and not even to be “tolerated.” An executor or trustee is bound to distribute the fund in his keeping, in such manner as the person leaving the money would have done, if still alive. A man cannot be compelled to accept the office of executor or trustee; if, however, accepted, he has no right to apply the money to purposes which the testator never would have sanctioned. The religious opinions of the testator may be wrong, and those of the trustee may even be right, but this circumstance does not empower the trustee to propagate his own creed by the aid of the fund, for that was not the purpose for which the money was left. If he consents to be a trustee at all, the very name and nature of the office show, that it is for the truster he must act, and not for himself. A sermon was printed a year ago, by a minister of Strand-street, who represented the theological system of Mr. Boyse, and the founders of the General Fund, “as nothing but a mystical perplexity, an unintelligible compound, existing no where but in the imagination of men aspiring to be wise

“above what is written, and exhibited no where
 “but in their own bewildered metaphysics.” This is,
 no doubt, a very smart description of the creed of the
 members of the Established Churches of England,
 Scotland, and Ireland, and of the great body of
 Trinitarian Protestant Dissenters. But would Mr.
 Boyse, and the founders of the General Fund, have
 yearly paid their learned critic for preaching these
 opinions? This is the real question. Would they
 have listened to him—would they have given him
 one of their pulpits? The doctrine of the sacred
 Trinity—a doctrine to be ever regarded with the
 profoundest reverence and solemnity—is, in his
 opinion, “an unintelligible compound;” yet this
 was the doctrine pre-eminently held by the men
 of whose funds he yearly draws a large share
 and helps others, agreeing with him in opinion,
 to do so also. No reader of the Bible but must
 know the awful denunciations pronounced against
 Idolatry; and yet of this tremendous crime, the
 founders of the General Fund are, in the same
 sermon, deliberately accused by a clergyman occu-
 pying the pulpit of Mr. Boyse. “Disguise,” says
 he, “or mystify the matter as they may, those who
 “adopt the Athanasian opinions, cannot get rid of
 “the imputation of *worshipping a plurality of*
 “*Gods*; and how closely soever these may appear
 “to be blended together by metaphysical perplex-
 “ities, darkening knowledge by words without
 “understanding, it is impossible for any rational
 “mind—indeed, *I defy* any rational mind—not to

“ contemplate in all the formulas of that system, “ three distinct independent objects of supreme “ worship. Now what is this but three distinct “ Deities ?” Language more wantonly insulting to all believers of the Trinity, is not to be found. But it is not the language or the sentiment that we are at present considering ; it is, whether a trust fund, left by men who deposed a pastor for not advocating the doctrine of the Trinity, can be shared by another pastor, who describes that doctrine as an unintelligible compound—as equivalent to idolatry ; and its believers, as “ swerving from the *plainest* “ *directions* in the Holy Scriptures,” and as “ *violating the express commands of our Saviour himself,* and his inspired Apostles, as exhibited in the “ Gospel ?” I again ask, whether one preaching and publishing these statements, would have been countenanced by the founders of the General Fund ? And if not, a grosser misapplication of their property never was committed, than to allocate any part of it towards the supporting of the authors of such publications. Let Unitarian funds or associations be formed for Unitarian purposes ; but to pervert the fund of Trinitarians, and of such Trinitarians as deposed Emlyn, into a means of overthrowing the doctrine of the Trinity, is violating all Scripture, law, equity, or honour. The universal judgment of mankind is against the proceeding ; and no usage, or lapse of time, can ever justify its continuance.

This General Fund was formed in 1710. About

the same period, an official correspondence commenced between the Dublin Presbytery and the Synod of Ulster, as to the examination in Dublin of young Students of Divinity, and the settlement of Ministers in the South. The correspondence, which went on for several years, is all forthcoming, and exhibits the great anxiety of the Dublin Ministers to ensure a thorough assent to the doctrines of the Westminster Confession. An opening occurred in 1716, to try a Toleration Bill. Mr. Choppin (Emlyn's successor) was sent down with Mr. Arbuckle, as representatives from the Dublin Presbytery, at the yearly meeting of the Synod of Ulster, to discuss the matter, and they were received as corresponding members. The meeting agreed that a clause should be put in the Bill, requiring all Presbyterian Clergy to subscribe either the Westminster Confession, or a formula, expressing their belief in the doctrine of the Trinity. At the meeting of Synod in 1717, the minutes bear that the corresponding members from the Presbytery of Dublin were, Mr. Arbuckle, and Mr. Alexander Wood of Summerhill. The arrangements as to the Toleration Bill were, during 1717 and 1718, the subject of much consideration with the Presbyterians and the Government. The Church party objected to any allusion in the Bill to the Westminster Confession, inasmuch as an indirect sanction out of Scotland would thereby be given to it by the State, whereas, by the Treaty of Union between England and Scotland, its authority was to be confined to the latter country.

To meet this objection the plan was adopted of granting to the Protestant Dissenters, full and free toleration, but excluding from the benefit of the Act all persons who, by preaching or writing, would deny the doctrine of the Trinity; and the Bill with this clause passed in 1719.

Many zealous Presbyterians in Ulster were not pleased at this omission of the Westminster Confession, and some Clergymen who justified the omission, began to be suspected of not believing its doctrines. Most unfounded misrepresentations were made against them, and to such a length did this feeling rise, that at the meeting of Synod in June, 1720, it became necessary to pass a solemn declaration, called the Pacific Act, explaining the matter to the whole laity. At this meeting, the correspondents from Dublin are stated to be, “ Mr. Richard Choppin, Mr. Leland, and Mr. Alexander Wood.” The preamble of this Pacific Act, which is important evidence of the creed of Messrs. Choppin, Leland, and Wood, is in these words, viz.:—

“ Whereas, there has been a surmise of a design to lay aside the Westminster Confession of Faith, and our Larger and Shorter Catechisms: we of this Synod do *unanimously* declare, that none of us had or have had such a design, but on the contrary, as we still adhere to the said Confession and Catechisms, so we do earnestly recommend to all under our own care to have it in their custody, and carefully peruse them, and to train up their children in the knowledge of them; and if any have spoke disrespectfully or tending to disparage them, we strictly forbid any such thing to be done for the future; and that our people should be assured of this as the unanimous judgment of this Synod, for removing all jealousies they have had of any persons on that account. And we heartily recommend

and enjoin the said Confession, as being a very good abridgement of the Christian doctrines contained in the Sacred Scriptures," &c.

For several years there had been a Society in Belfast composed of Ministers and Students of Divinity, where theological essays were occasionally discussed. The expediency of *subscribing* the Westminster Confession, or any Church Articles whatever, had sometimes been debated; and as the leaning in Ulster was decidedly in favour of subscription, these debates gave some offence, and subjected the members to suspicion. As the passing of this Pacific Act did not satisfy the Presbyterian public, the Belfast Society addressed a circular on 7th December, 1720, to every Presbytery in Ireland, explaining their opinions, and repudiating any impeachment of their orthodoxy. Mr. John Abernethy, and Mr. Mears, (both subsequently Ministers in Wood Street,) were members of this Society. The circular is rather long to be quoted; but its purport can be easily collected from the replies of the Presbytery of Dublin, and of the Presbytery of Munster, which I adduce as proof of their own creed.

Presbytery of Dublin's reply—

"We are glad to find you expressing such an high and just esteem of the Westminster Confession, as containing the marrow and substance of Christian doctrine, which is as much as we think ought to be said of any Confession that was ever drawn up by uninspired and fallible men, and as much as we are persuaded the Reverend compilers of that Confession ever expected should be said of theirs."

Presbytery of Munster's reply—

"We are pleased to find your unanimous declaration as to all the important articles of religion, or such as are reputed so; and your

judgment of the Confession of Faith and Catechisms, and your recommendation of them. 'Tis just that there should be a due distance observed between the very best compounds of uninspired men, and the sacred oracles of Divine Truth, which, as Christians and Protestants, we are bound to maintain to be the only rule of faith, and therefore the only standard of Orthodoxy in religion."

These replies are precisely what might have been expected from the Westminster Assembly itself. Subscription to their invaluable Confession was not required, and in the very commencement of the Shorter Catechism, the Bible was declared to be the *only rule* for our guidance.

The ferment against the Belfast Society and all non-subscribers, was kept up until the meeting of Synod in June, 1721, when Messrs. Boyse, Weld, and Choppin attended as representatives from Dublin. It was now insinuated that those who declined subscription, did so from adopting the Arian hypothesis. To remove this imputation, an overture to the following effect was passed:—

"Whereas, several aspersions have been cast upon the Protestant Dissenters of our Communion in this kingdom, as if they had made defection from the common received doctrine concerning the essential Deity of the Son of God, (by denying his essential divine perfections, particularly his necessary existence, absolute eternity and independence,) which doctrine has been always regarded by this Synod as an essential article of the Christian faith, and which this Synod still adheres to as such. We, therefore, *unanimously* declare, that the said aspersions are, as far as we know, groundless; and it is our resolution, if any person or persons shall hereafter deny the said Article as above expressed, by preaching, or writing, or in conversation, to proceed against him or them according to the laws of the Gospel and the known practice of this Church, and not to own him or them as Members of this Church."

The Dublin Ministers were constituent members of the Synod, and concurred in this resolution. Some pamphlets having been shortly afterwards published on the points in debate, the Presbytery of Dublin, as a *Church Court*, addressed the following letter to Dr. Victor Ferguson, the lay Secretary of the Belfast Society, and who was a ruling elder in the Synod. As proof of the religious creed of the congregations of Strand-street, Cook-street, and Eustace-street, (including Summerhill,) it is a most valuable document, viz. :

“ TO DR. VICTOR FERGUSON, IN BELFAST.

“ DUBLIN, Nov. 28, 1721.

“ SIR—Being desired to impart to you our thoughts concerning a paper published by an anonymous writer, entitled, ‘*An Account of the Mind of the Synod at Belfast, 1721, in Reply to Mr. Dugud’s Remarks on their Declaration,*’ we have carefully perused the said paper, and send you our free and unbiassed sentiments on it.

“ The writer of this paper (whom we know not) seems either not to have been present at the transactions and debates of that Synod, or to have given a wilful and gross misrepresentation of them. He does, indeed, justly vindicate the Synod from the vile and false insinuations of that stupid scribbler, Mr. Dugud, (who, as far as his ignorance and malice could carry him, would gladly prove an incendiary among those he has nothing to do with,) as if the Synod had not clearly asserted the essential Deity of the Son of God, whereas they have done it in the strongest terms, and such as are most directly levelled against the most refined scheme of the Arian cause, that has been of late advanced, though we are sorry that the writer of this paper has vindicated that declaration itself in so weak and confused a manner.

“ *Non tali auxilio, nec defensoribus istis*

“ *Tempus eget.*

“ But for the false insinuations that run through his own paper, as if the Synod had enjoined all their members to subscribe the West-

minster Confession, and declared all that refused to be none of them, and that all Non-subscribers both in England (where the author should have known that subscription to that Confession was never required) and in Ireland are justly to be suspected as Arians and Socinians, and that all Non-subscribers in the North are for overturning that Confession and their Constitution, and even that the dispute between them and the Subscribers is, Whether Christ be properly God, or only a Sub-God? We can't but wonder with what face that writer could advance such notorious falsehoods, of which both the records of the Synod, and the testimony of all present at it, so fully convict him. If he was present there, does he not know that the most noted Ministers that declined the voluntary subscription to the Westminster Confession allowed by the Synod, did yet in the strongest terms (even in the very same, or such as were every way equivalent to those in the Synod's declaration) assert our Saviour's Supreme Deity, in the face of the Synod, and to the general satisfaction of the Synod itself? Does he not know that when the Synod voted the allowance of a voluntary subscription, yet they freely came into a charitable declaration in reference to those Ministers that declined it on those terms? (viz. :—The Synod, by allowing such Ministers as judge it necessary for the satisfaction of their consciences and of their people, and to give a testimony to the truth, and for making a declaration of their faith, and for their own vindication, to subscribe the Westminster Confession at this time, do not intend to insinuate the least reflection upon such as have not a freedom to fall into that method, as if they were unsound in the faith, and that different sentiments on that head do not justify uncharitable jealousies and censures of one another, or breach of communion amongst us; and therefore we do earnestly recommend it to our people, that they may entertain no jealousies or ill opinions concerning any of their Ministers, merely on account of their not subscribing at this time; but that they would look upon it as a matter wherein Christians and Ministers are to exercise mutual forbearance towards one another.) And was not that charitable declaration voted without any considerable opposition?

“ We could, to confirm the reasonableness of that charitable declaration, name to that writer several Dissenting Ministers both in England and in this kingdom, from whom no subscription to the West-

minster Confession was ever required, who have in their writings defended the essential Deity of Christ, in opposition to all the Socinian and Arian oppugners of it, (and we may add, the cause of Nonconformity too) in a manner that this writer was never capable of, if we may judge of his abilities by this mean performance. And we think that he of all men should never pretend such a zeal for Synodical authority, when the drift and scope of his paper is so directly contrary to the mind of the Synod in their forementioned charitable declaration.

“ We judge ourselves obliged to do that justice to our Rev. brethren in the North who declined the voluntary subscription allowed by the Synod, as to declare our entire satisfaction in the voluntary profession they made in open Synod, of *their Orthodoxy in that grand article of the essential Deity of our blessed Saviour*; and therefore we ourselves freely concurred in that charitable declaration concerning them as a piece of common justice due to them. And we are very sorry to find such a paper reprinted and studiously dispersed among your people, the manifest tendency whereof is, by such false suggestions, to increase those unreasonable jealousies, which we had hoped that charitable declaration of the Synod would have effectually removed, and so blow up again those flames of contention which all wise and good men wish may be extinguished; and most unjustly to blacken the characters of all those Ministers that declined the voluntary subscription, who, we think, do as truly deserve our esteem and love on account of their valuable abilities, their Ministerial diligence and faithfulness, and their *soundness in the faith*, as our subscribing brethren do, notwithstanding their different apprehensions concerning the expediency of such a voluntary subscription. In short, we look on that paper, (whoever be the author of it,) as tending to produce no other effect than such an open and fatal rupture among you, as we earnestly pray that God in his infinite mercy may prevent, by pouring out among you more of a spirit of light and love. We are, with great respect, your affectionate friends and servants in our common Lord,

(Signed)

“ NATH. WELD,

“ J. BOYSE,

“ R. CHOPPIN.

“ This Letter was read to our Presbytery, by whose unanimous approbation we send it you.”

This is the judicial declaration of the Ministers of the Dublin Presbytery, respecting the doctrine of the Trinity, not in 1703 when Emlyn was tried, or in 1710 when the General Fund was formed, but 11 years still later.

The controversy about subscription being still vehemently kept up, (and in no small degree from the Salter Hall debates in London,) Mr. John Abernethy, minister of Antrim, and who came to Wood-street on the death of Mr. Boyse, published in 1722, *A Seasonable Advice to the Protestant Dissenters*, solemnly declaring that himself and the other Ministers of the Synod of Ulster who were averse to subscription, believed all the leading doctrines detailed in the Confession, and above all, the doctrine of the Trinity. A preface was given to this pamphlet, signed by Messrs. Weld, Boyse, and Choppin, in which they suggested, that if a student of Divinity did not approve of subscription, he should undergo a detailed examination on every point. Saying that he believed the Bible, the whole Bible, and nothing but the Bible, would not do with the non-subscribing Presbytery of Dublin: he must enter into particulars; be full and explicit; and not shelter himself in vague generalities. I give the following extract from the preface, which is in other respects important, as showing that not only in Ulster, but in Dublin, and also in the south of Ireland, that is, in the Munster Presbytery, all were equally agreed in opinion as to the Westminster Confession:

“ There is, in our opinion, an easy and safe expedient, that would entirely remove that embarrassing difficulty, viz.: allow the Intractant his choice either to subscribe according to the Pacific Act, or to make a declaration of his faith in his own words, in which, if any thing be found contrary to sound doctrine, and the wholesome words of our Lord Jesus Christ, the Presbytery that are to concur in his ordination, may refuse to admit him. We think this latter to be of the two a clear evidence of the Intractant’s knowledge and soundness in the faith, and of his sincerity in what he declares, than a mere subscription to a Confession already drawn up to his hand. And as the allowance proposed will no way derogate from the honor of the Westminster Confession, *which is justly esteemed by all the Protestant Dissenting Churches* both in England and the *South of Ireland, as an excellent and useful Summary of the Christian Doctrine*, though they never insisted on a subscription to it as necessary to the admission of persons into the Ministry amongst them; so on the other hand, it will not put any fatal bar in the way of such deserving Intractants as may not have freedom in their judgments to countenance by their own practice the imposing of subscriptions to Confessions drawn up by uninspired and fallible men, as the necessary condition of Ministerial communion in any Church whatsoever. For whether they are right in their judgment as to that point or not, we should think it hard and unwarrantable to exclude such from the Ministry among us, whom Christ has eminently qualified for public service in his Church, and who are ready to give all reasonable satisfaction to their Ordainers concerning their acquaintance with, and belief of the principles of Christianity, by their own voluntary declarations, and by *answering any questions which those that are to ordain them may think fit to ask, as a farther trial of them.*”

The unhappy contest on these matters continued unabated in the Synods of 1723 and 1724. In the latter year, Mr. Abernethy published *A Defence* of his former pamphlet, in which he again repeatedly avowed his Trinitarianism; and the three Dublin ministers came forward with a second preface, in

consequence of some censures on their first proposal by a Mr. Masterson of Belfast. He might easily know, say the three Ministers, "that the prefacers plain meaning was, (in the former extract,) that if the Intransigent's words in which he expresses any article of the Christian Faith appear to the Ordainers *ambiguous*, they may desire to know his mind and sense more fully; if he express it only in the very words of Scripture, they may inquire in *what sense he understands* them, especially such *as have been notoriously wrested*; if he omit any article they judge to be important, they may urge him to *declare his judgment about it.*" This was the direction and the practice of the Dublin Presbytery, under whose superintendence the General Fund was created. They were all Trinitarians, and over and over again, individually and collectively so declared themselves. They expressly assented to the Westminster Confession, but declined subscription; while those now enjoying their funds, expressly denounce the Confession, the doctrine of the Trinity, and all the doctrines resulting from it. Subscription, or non-subscription, is, in itself, merely a question of discipline, and of secondary importance; the great matter is, the doctrines taught. And the creed of the Dublin ministers and people is, by these quotations, very clearly defined.

At the meeting of the Synod of Ulster at Dunganon, in 1726, certain ministers were finally excluded, because they persevered in declining subscription, although they all expressed their earnest

assent to the Westminster Confession. The excluded ministers constituted themselves into the Presbytery of Antrim, and addressed a circular to the Presbyteries of Dublin and of Munster on the subject. I shall now give the official reply of these Presbyteries, in further corroboration of their own Trinitarianism.

“ DUBLIN, *July 12th*, 1726.

“ REV. AND DEAR BRETHREN—We received your affectionate letter, wherein you favour us with a particular account of the proceedings of the General Synod at Dungannon, that met 21st June last, and the truth of the facts mentioned therein was confirmed to us by two of our Rev. brethren that as hearers attended the Synod. It was no small matter of grief to us that after all the pacific counsels and endeavours that have been used, your unhappy differences should at last issue in such an uncomfortable breach of Synodical communion, though warmly opposed by so many worthy subscribing brethren themselves.

“ As to your desire of a nearer correspondence and coalition with this Presbytery, we have here sent you the unanimous resolution we came to upon our deliberate consideration of your request, and which we have accordingly ordered to be entered into our minutes in the words following :—‘ Having seriously and maturely weighed the application made to this Presbytery by our Rev. brethren of the Presbytery of Antrim, as also the six propositions contained in their expedients for peace, laid before the late General Synod, on which the said Synod’s excluding overture is founded, we came to this unanimous resolution, that as we regard the Rev. members of that Presbytery as faithful Ministers of our common Lord, though now rejected from Synodical communion, *not for any pernicious errors*, or scandalous immoralities, but merely for their conscientious principles, relating to the extent of Church authority, in which a small majority of Ministers at the last Synod of Dungannon were unwilling to exercise forbearance towards them ; so we judge it our duty to maintain the like Ministerial and Christian communion with them and their several congregations, that we have always maintained with our Rev.

brethren of the Presbytery of Munster and theirs. For we know of no differences of judgment or practice that have appeared among our Rev. brethren in the North, that we can think to be a justifiable ground of a breach of Ministerial and Christian communion, among those who, in the judgment of rational charity, are united to our common Lord in the bonds of faith, and holiness, and mutual love, where no unwarrantable terms of communion are imposed.'

" We have chosen to express our compliance with your request in these general terms, because as to the particular methods of making our brotherly correspondence with you more useful, to promote the valuable interests of our common Christianity, they may be a proper subject of our farther consideration. And we cannot but hope, that our Rev. subscribing brethren themselves, at least all those of them that dissented from the overture that excluded you from Synodical communion, will think themselves obliged still to maintain Ministerial and Christian communion with you, and will still treat you according to the character you have done nothing to forfeit, of faithful fellow-labourers with them in the vineyard of our common Lord. To his guidance and rich blessing we heartily commend you and the congregations under your care, and are, with sincere respect, Rev. and dear brethren, your very affectionate brethren and servants in Christ.

" Signed in the presence, and by the *appointment of the Presbytery of Dublin*, by

" NATH. WELD, Modr.

" RICH. CHOPPIN, Clerk."

" CLONMEL, *July 21st, 1726.*

" REV. AND DEAR BRETHREN—We have received and read with very great concern, your letter of July the 1st, importing the procedure of the last General Synod at Dungannon, whereby all the endeavours made use of by you, as well as the several interposals of the Presbytery of Dublin from time to time, for preserving the peace of the Northern Ministers and Churches, have been defeated, and the melancholy divisions which for some years past have been fomented, have at length ended in a rupture between the subscribing and non-subscribing brethren.

" It is with singular satisfaction that we observe this unhappy rupture rests singly upon the article of the contested extent of Church

power and authority, and that even upon that article itself, your temper and proposals have been such as have evidenced on your part, the utmost reasonable condescension and readiness to preserve your former union with your subscribing brethren, notwithstanding the disagreement of sentiment between you and them ; when at the same time we are sorry (had almost said ashamed) to find, that the measures taken to compass this rupture, by those that seem to have been eagerly intent upon it, have been precipitate and indeliberate, as appears by their disregard to your expedients for peace, and all arguments you brought from reason and Scripture to support them.

“ This, doubtless, will be your comfort in all after reflections, and we would hope, will be an effectual inducement to your several congregations and others, to acquit you in their judgment, and to engage them as severally related to you, to strengthen and support you ; and we hope also, and cease not to pray that thus the wisdom of an over-ruling Providence, this event, though brought to pass through the passions and weakness of men, may redound to the advancement of truth, peace, and charity, within the kingdom of Christ our common Lord. For our part, we have, as far as the narrow limits of our time, and necessary attendance on other affairs would allow, applied ourselves to the most serious and deliberate consideration of your case (as we think ourselves obliged to do in any case wherein the interest of Christ our Master, and that of his Churches and Ministers, our fellow-servants, appears to be concerned), and in this particular case your brotherly application to us rendered it our immediate duty.

“ Accordingly, enclosed we transmit to you copies of our resolutions thereupon, by which it will appear to you what our principles and dispositions are, and which, according to our situation and ability, we are unanimously and firmly resolved, through divine grace, to adhere to.

“ Whatsoever shall be found necessary in order to cultivate and carry on a future correspondence to our mutual strengthening in our common work, we must necessarily leave to time and consideration, as circumstances shall require : it is our desire that you will please to receive the contents for the present, as a testimony of our being most cordially affected with your present circumstances, which, through the doleful want of Christian charity and forbearance you

are reduced to ; and as a pledge of our constant concern for your comfort and the edification of the several Churches under your inspection.

“ What remains is, to commend you to the protection of the great Lord and wise Governor of all, earnestly wishing that the God of grace and consolation may cause you to abound in all comfort and faithfulness in his service, which you are devoted to, have been hitherto commendably zealous in, and have suffered for, with much prudence and charity ; and take leave to subscribe ourselves, your very affectionate brethren and servants in Christ. Signed in the name, and by *the appointment of the Presbytery of Munster,*

“ WILL. JACKSON, Modr.”

“ CLONMEL, *July 21st, 1726.*

“ A letter, directed to our Presbytery from the Rev. Presbytery of Antrim, read, informing us that all the non-subscribing Ministers in that Presbytery are, by act of the last Synod that met at Dunganon in June 21st last, cut off from communion with them in their Church Judicatories, and desiring the nearest coalition with the Presbytery of Dublin and us, their circumstances and ours will admit of, with their reasons for the same.

“ Whereas, the Presbytery of Antrim has been excluded by the Synod from Ministerial communion with them in Church judicatories, for advancing certain propositions contained under their first expedient for peace, ordered, that the said propositions, and the overture of the committee of the subscribing body be read. These propositions and the overture having been severally read, and distinctly considered, paragraph by paragraph, agreed unanimously—

“ ‘ *First, That the overture drawn up by the Committee, and the Synod’s resolution formed on the said overture, for excluding them from Ministerial Communion as aforesaid, is grounded solely upon their maintaining the said propositions, without laying to their charge any heresy, immorality, corruption in worship, or maladministration in the discharge of their Ministerial office.*’ Agreed unanimously—

“ ‘ *Secondly, That the said propositions appear to us to be founded upon, and agreeable to right reason and the laws of the Gospel, and to be consistent with the peace and unity of Christ’s Church, and*

that the maintaining the principles contained in them, appears to us to be no just cause for excluding those who do so, from Ministerial communion in Church judicatories.

“ *Resolved unanimously*, That we do think ourselves in duty bound, in compliance with the request and application of the Presbytery of Antrim, to hold Ministerial and Christian communion and correspondence with them in their present circumstances and their several congregations, in like manner as we have always done with the Rev. Presbytery of Dublin and their congregations, being persuaded that we shall thereby be enabled to contribute towards the mutual strengthening each others hands and hearts in promoting the great ends of true religion, the service of our common Lord, the maintaining of truth, and the interest of the Protestant and the Dissenting cause, and the rights and liberties of the Christian Church.

“ *Ordered*, That the minutes relating to the Rev. Presbytery of Antrim be inserted verbatim in a letter, to be transmitted to them.”

These successive declarations of religious belief, exclude all question as to the Trinitarianism of the whole Presbytery of Dublin; and some of the concurring Ministers continued to be Trustees of the General Fund, for 40 years after 1726. All the Dublin ministers engaged in negotiating the Toleration Act of 1719, were Trustees; and they obtained the clause declaring “that neither this act, nor any clause, article, or thing therein contained, shall extend, or be construed to extend, to give any ease, benefit, or advantage, to any person who, in his preaching or writing, shall deny the doctrine of the Blessed Trinity.” In full reliance then on this enactment, (which protects all endowments founded prior to July, 1817,) they entrusted the guardianship of the funds to their successors in office; but some of these successors now hold up

the doctrine of the Trinity, as an unintelligible compound, and its believers, as violators of the express declarations of Scripture. If a Unitarian leaves money to a Unitarian congregation, it would be most unjust in a Trinitarian to divert a single pound of it to Trinitarian purposes; and it is equally unjust, in a Unitarian, to apply the endowment of Trinitarians to Unitarian purposes. The Dublin Presbytery who had deposed Emlyn, and so frequently censured his opinion, could never have expected that the day would come, when, in face of a Parliamentary security, their funds would be made subservient in Dublin and in Munster, to the teaching of an opinion against which they so strongly protested, and took every human precaution.

We have great cause to rejoice, that unlimited freedom of opinion is now reckoned as a birth-right. Neither the State, nor the Church, nor any individual can say to us, *This far shalt thou think, but no farther.* Full, free, and unfettered investigation, can be safely pursued, into every subject of human speculation; but this is a totally different matter, from converting funds left by Trinitarians, to support Unitarianism; for such, is not freedom of opinion, but an abuse of trust-property. Suppose that persons attached to the Total Abstinence Society, founded a Temperance Hotel, and left funds for its permanent support; and that, after some time, a traveller asking for coffee, is told that nothing of the kind is kept there, but that he can have as much wine or whiskey as he pleases; is

it persecution in a Temperance Society, to stop the further sale of spirits, and to restore the building from a dram-shop to a Temperance Hotel? Again: if some gentlemen desirous of giving young farmers an improved knowledge of agriculture, found a normal school, where various kinds of grain and grasses are reared; and these founders have such an antipathy to tobacco, that they at once dismiss a teacher who is detected in smoking; and by a late act of Parliament, the cultivation of tobacco is prohibited in Ireland. After some years, a visitor finds that nothing is allowed to be cultivated except the forbidden plant, and that no teacher or pupil is received into the establishment unless he smokes tobacco: can any man assert, in the presence of God, that this is honestly carrying out the intentions of the founders? The establishment of an Hospital is not uncommon. Suppose now that some persons endow an Ophthalmic Institution, and dismiss a medical attendant who had clandestinely brought in a patient fit only for the Lock Hospital, but that in the course of some years an ophthalmic patient is refused admission, on the ground that none except Lock patients are admissible, and that this change is made after the death of the founders, and by persons who never themselves gave a farthing to the funds of the Hospital; will any one say, that the persons so acting, are acting rightly—are acting as the deceased would have done? And in all, and each of these cases, the principle is the same, as when a

Trinitarian fund is made an instrument of overthrowing the doctrine of the Trinity.

It appears from the letters of the Presbyteries of Dublin and of Munster last quoted, that these two Presbyteries stood in the same relation to each other, as they both did, to the newly formed Presbytery of Antrim. Now, any one Presbytery cannot be interfered with by any other Presbytery; nor is any one Presbytery under the slightest subjection to any other Presbytery. When all Presbyteries meet in Synod, there is then a general control in the united body over the proceedings of each Presbytery that come before it; but it is only in the Synod that this power exists. And a Synod is but a large Presbytery. What is called the Synod of Munster, is made up of certain ministers in Dublin, and certain ministers in Munster, comprising from time immemorial the Presbyteries of Dublin and of Munster. These Presbyteries may meet once a week, or a year, or once in 20 years, just according to their business; they can assemble and adjourn, without any reference to each other, and validly discharge all the duties assigned by the usages of Presbyterianism, to a Presbytery. Not only, however, has doctrine been changed, but also discipline; for while this Presbytery of Dublin exercise within their own bounds, the ordinary duties of a Presbytery, they further have for some time maintained, that the ministers in Munster can only act by *their* permission, in the bounds of the Munster congregations. This is neither Episcopacy,

Presbyterianism, nor Independency ; and constitutes four Dublin ministers into a sort of Presbyterian Dean and Chapter, with what view it is not very difficult to understand. All this is, however, now near its end ; the ministers in Dublin are the Dublin Presbytery, and the ministers in the South are the Munster Presbytery. If nothing can be done in Munster, without the sanction of the Dublin ministers, nothing can be done in Dublin without the sanction of the Munster ministers. For they are either members of one common Presbytery, or they are members of two Presbyteries, each having its respective rights and duties, irrespective of each other.

I cannot conclude these pages without remarking (and upon this point reserve is becoming for the present,) that persons who are loudest in praising Civil and Religious Liberty, and who profess boundless love to all mankind, however opposed to them, sometimes scruple not to resort to the most disgraceful means to prevent any interference with themselves. But patriots and philanthropists of this description, have had their day : public opinion in matters of religion is much altered within the last few years, and is now too powerful to be contemned or withstood. And there is in the High Court of Parliament, a tribunal open to the humblest, and which will make the highest accountable, for every undue exercise of influence or authority.

APPENDIX.

LIST

OF

TWENTY-SEVEN CONGREGATIONS

IN THE SOUTH OF IRELAND,

CONNECTED WITH THE SYNOD OF MUNSTER, EXCLUSIVE OF
VARIOUS MISSIONARY STATIONS.

Of the 27, there now belongs to the Munster Synod.....	7
In charge of the Synod of Ulster.....	5
In charge of the Independents.....	4
Extinct, or, for many years, without a Minister.....	11

Congregation.	Names of Ministers.	REMARKS.
ATHY.....	Rev. Dr. Thralkeld. Mr. Walker. Mr. J. Magachin.	1720.
ATHLONE.....	Mr. Dunlop. Mr. S. Henry. Mr. Walker. Mr. Magachin. Mr. Anderson. Mr. Davison. Mr. Robinson. Mr. Allen.	Mr. Dunlop was ordained on 29th April, 1708, and resigned in 1722. After Mr. Robinson's death, the station was entirely neglected for many years. The Synod of Ulster at length settled Mr. Allen there in 1837, who has erected a Meeting-house.
ATHLACCA.....	Mr. Hunter. Mr. Benj. Smith.	

Congregation.	Names of Ministers.	REMARKS.
AUGHMACART....	Mr. Rutherford. Mr. S. Magachin. Mr. Dobbin. Mr. Mackay.	Mr. Rutherford removed to America in 1730, having been ordained on 23rd March, 1713. A valuable endowment was granted in 1719, to support the minister of Aughmacart; but the Trustees of the General Fund, who were the Guardians of the property, have allowed it to slip through their fingers. Mr. Mackay died in November, 1796. He was a Trinitarian, and no attempt was of course ever made to keep up the congregation. Aughmacart was, in 1720, transferred from the Synod of Ulster to that of Munster.
BANDON.....	Mr. Harding. Mr. Millet. Mr. Clugston. Mr. Hazlitt. Mr. King. Mr. Hunter,	Mr. Harding was settled in February, 1679, as appears from the Minutes of Presbytery, which are in these words—viz., “ Mr. William Cock “ writes from Tipperary, whether “ he ought to join with Mr. Wood “ and Mr. Bernard in ordaining “ Mr. Harding to a congregation “ near Cork. He is advised to try “ Mr. Harding’s abilities and quali- “ fications for the ministry, and “ his agreeing to our Confession and “ Catechisms ; and so, after satisfac- “ tion in these, to concur.” This entry proves the Trinitarianism of Bandon, as well as of Mr. Cock, of Tipperary, who afterwards went to the Waterford congregation.
BALLYBRITTAS... Queen’s Co.	Mr. Hemphill. Mr. J. Magachin. Mr. Robinson. Mr. S. Magachin. Mr. L. Harper.	An acre of ground was, in 1728, granted to this congregation for the site of a Meeting-house.
CARLOW.....	Mr. Batty. Mr. Logan. Mr. Symms. Mr. Alexander. Mr. Morgan. Mr. Blood. Mr. Carlile.	The three first ministers were connected with the Synod of Munster ; after which, the congregation (which was Trinitarian) died out. After a long interval, the Synod of Ulster revived the station.

Congregation.	Names of Ministers.	REMARKS.
CLONMEL.....	Mr. Shaw. Mr. Palmer. Mr. Card. Mr. Jackson. Mr. Mears. Mr. J. Mackay. Dr. Campbell. Mr. Worrall. Mr. Crozier. Mr. Orr.	Mr. Jackson was Moderator of the Presbytery of Munster, who passed the Trinitarian resolutions in favour of the Presbytery of Antrim, in 1726. Mr. Mears, as minister of Newtownards, was a member of the Synod of Ulster up to 1726, and joined in a solemn declaration in favour of the Trinity and the Westminster Confession, but declined subscription. He published a Catechism, which proves his orthodoxy. He afterwards removed to Strand-street, Dublin. The present minister, and the few people still belonging to him, are stated to be Arians. There are old private endowments for the minister's support.
CORK.....	Mr. Brinkley. Mr. Lowthion. Mr. Tweed. Mr. Cuthbert. Mr. Hutchinson. Mr. Kiddell. Mr. Perrett. Mr. Jeffries. Mr. N. Shaw. Mr. T. D. Hincks. Dr. Willis. Mr. Moore. Mr. W. Hincks. Mr. Hort. Dr. Sloane.	There is a letter, in 1675, from Mr. Cock of Tipperary, respecting the settlement of Mr. Brinkley. Mr. Lowthion was settled in 1706, and Mr. Hutchinson in September, 1757. It is on record, that he assented to the Westminster Confession. This congregation applied, in 1674, to the Synod of Ulster for a minister.
DROGHEDA.....	Mr. Jenner. Dr. Williams. Mr. Toy. Mr. Fleming. Mr. Bigger. Mr. Henry. Mr. Bryan. Mr. Simpson. Mr. Fulton. Mr. Wilson. Mr. Martin. Mr. Boyd.	This congregation was originally formed out of the garrison placed in Drogheda by Oliver Cromwell. Mr. Jenner officiated from 1652 to 1659. Dr. Williams remained, until his removal to Strand-street, Dublin, in 1667. Mr. Bigger was previously in Limerick, and in Galway. He preached so violently against Episcopacy, that he was complained of in the House of Lords, when a strong feeling was manifested against Presbyterianism. Mr. Henry was ordained in 1712. The people and clergy were all Trinitarians; and the Dublin Presbytery taking no interest in them, the congregation, in course of time, died away. About fifteen years ago, however, the Seceding Synod revived the Presbyterian interest in that town, and a thriving congregation has been formed again.

Congregation.	Names of Ministers.	REMARKS.
EDENDERRY	Mr. T. Anderson. Mr. Robinson. Mr. Futt.	In 1722, the congregation was confided, by the Synod of Ulster, to the care of the Dublin Presbytery, and it is extinct.
ENNISCORTHY....	Mr. Greathead. Mr. Cowden. Mr. Starke. Mr. Geddes.	The three first ministers have been dead many years, and of course the congregation with them. Seven or eight years ago, Mr. Geddes was settled in Enniscorthy, and, since his death, the place is vacant. Mr. Geddes was a Trinitarian.
FETHARD	Mr. Hemphill. Mr. Bryson. Mr. R. Rodgers. Mr. J. Rodgers. Mr. Allen. Mr. Ferris.	This congregation has been saved from the usual fate of all the old Trinitarian settlements in Munster; and the present clergyman itinerates in the adjoining towns and district.
FERMOY... ..	Mr. T. D. Hincks. Mr. Quinn,	Mr. Hincks became tutor of the Fermoy Academy in 1818, and removed to the Belfast Institution in 1825. The Synod of Munster having procured him Royal Bounty, he preached in Fermoy; but, from his removal, to the year 1837, the Synod never went near the place. Mr. Quinn was settled in July, 1837.
GALWAY	Mr. Bigger. Mr. Hooks. Mr. Orr. Mr. Scott. Mr. Hamilton. Mr. Fisher.	I have papers showing, that on Mr. Bigger's appearing to preach in Galway, he was put in jail, for presuming to "divide the Protestant interest, at a time when the "Papists were rapidly conforming." The Mayor wrote up to Government for instructions what to do with him, and the case was sent to London in 1693. The Archbishop of Tuam afterwards procured his release, wishing him to promise never to preach again in Galway; but this he refused. He afterwards went to Drogheda, and much annoyed the Primate, who then resided there. Mr. Hooks was ordained as his successor, and, in 1702, received a subscription of £10 from the Synod of Ulster. Mr. Orr was ordained on 2nd December, 1707. Mr. Hamilton left Galway in 1722; and no further notice was taken of it for 110 years, when Mr. Fisher was settled by the Synod of Ulster.

Congregation.	Names of Ministers.	REMARKS.
HORSE LEAP..... <i>King's Co.</i>	Mr. Squire. Mr. Tate. Mr. Atkinson Mr. Blair. <i>1748-1786</i>	Mr. Tate is one of the clergymen named by Emlyn, who deposed him from office. Mr. Blair died in 1790. There was a private endowment for the support of a minister, but it has disappeared with the congregation.
KILKENNY.....	Mr. Palmer.	
KINSALE	Mr. Briel. Mr. Toye.	
LIMERICK.....	Mr. Squire. Mr. Bigger. Mr. S. Smith. Dr. Laban. Mr. Wallace. Mr. Seawright. Mr. Pinkerton. Mr. Dickie. Mr. Nelson. Mr. M'Corkle.	Mr. Bigger went afterwards to Galway and Drogheda. Mr. Smith was a high Calvinist, but did not approve of subscription. Mr. Pinkerton has retired from the duties of the congregation, which are discharged by Mr. M'Corkle, since January, 1837.
LISMORE.....	Mr. Petit. Mr. Poole.	This congregation now belongs to the Synod of Ulster.
MALLOW	Mr. Lorrimer. Mr. B. Smith.	This congregation is now connected with the Independents.
SUMMERHILL..... <i>Co. Meath.</i>	Mr. Wood. Mr. Miller. Mr. Vance. Mr. Trotter.	Sir Arthur Langford founded this chaplaincy, and left a perpetual endowment to it of £30 a-year. Mr. Wood was a Trinitarian, and there are records which show that the congregation were so also, until a recent period. As this matter will speedily be the subject of legal investigation, it is unnecessary to say more about it for the present.
RAHUE..... <i>King's Co.</i>	Mr. Walker. Mr. Johnston. Mr. Harper.	The Meeting-house of this congregation is still standing. The bounty belonging to it was added to the allowance formerly enjoyed by one of the Dublin ministers, in order to raise him up to the £100 class.
TIPPERARY.....	Mr. Shaw. Mr. Cocks <i>Cook</i> Mr. Edge. Mr. Smyth. Mr. Seawright. Mr. Lister.	Mr. Cocks was ordained late in 1673. <i>not the same man</i> Mr. Smyth was a very leading man; he left his valuable library to the Synod of Munster, and it is deposited in Strand-street Vestry-room. He also bequeathed £200, the interest of which was to be applied in buying new books. No successor is yet appointed to Mr. Lister, but one will be so very shortly.

Congregation.	Names of Ministers.	REMARKS.
WATERFORD.....	Mr. Synclare. Mr. Batty. Mr. Brett. Mr. Cooks <i>Cook</i> Mr. Dennistoun. Mr. Brown. Mr. Hamilton. Mr. Marshall. Mr. M'Cance.	Mr. Synclare was settled in 1687, and remained to 1690. He afterwards removed to Plunket-street, Dublin, and is named by Emlyn as one of the ministers concurring in his deposition. Mr. Cooks removed to <i>Cook</i> Waterford from Tipperary.*
WEXFORD.....	Mr. G. Jaque.	Ordained in 1681, and remained to 1706. The Independents have the only Protestant Dissenting congregation in Wexford.
YOUGHAL.....	Mr. Edge. Mr. Moxon. Mr. Thomas. Mr. Crooks. Mr. Wilson.	An excellent Meeting-house and dwelling-house, built by the Presbyterians, are now in the possession of the Independent minister of Youghal.

* In the discussion between Mr. Boyse and the Bishop of Derry, respecting Episcopacy and Presbyterianism, the Bishop stated, that he understood the Lord's Supper was very seldom administered to the Presbyterian congregation at Waterford. Mr. Synclare gave to Mr. Boyse a satisfactory refutation of the charge, and added, "I shall further suggest to you, that the reason of my preaching in Waterford for some time as a candidate only, was the extreme discouragement I met with there, from the severities of some that called themselves Protestants, for we were frequently disturbed in our public worship, and six times forced to change the place of our meeting. The best part of the auditory was, for a whole Sabbath, detained prisoners by armed men; and, towards evening, I was conveyed by a strong guard through a throng of Papists, who rejoiced to see Protestants doing that drudgery for them; and several times besides that, I was brought before the Magistrates, and, instead of being accused, was only reviled and threatened. But at last they attempted the common practice of that time, to accuse me of plots; and, when they were shamefully disappointed, and vented their rage against me, the then Mayor hardly rescued me from them. But, soon after, another Mayor succeeded, that was for their purpose, and joined with some of them to expose me after this manner: The Military Governor rudely assaulted me in the Mayor's house—where I came to see some friends take horse, for he kept a public inn—and dragged me into the streets, where the soldiers received me; the rude officers pulled off my hat, and forced me to go bare-headed through the chief parts of the city, with two drums taboring before me, till they sent me over the river, with a threatening message to the inns on the other side, if they should dare to entertain me. This forced me to complain to Lord Clarendon, then Lord Lieutenant, who, being fully convinced of my persecutors' malice, and the miseries I had suffered, gave his order that I should return peaceably to my habitation, and be safely protected in it." The treatment of Synclare and Bigger should not be forgotten by those who can now worship God, without being afraid of any man, mayor, or magistrate. We owe this to the glorious expulsion of the Stewart dynasty in 1688.

